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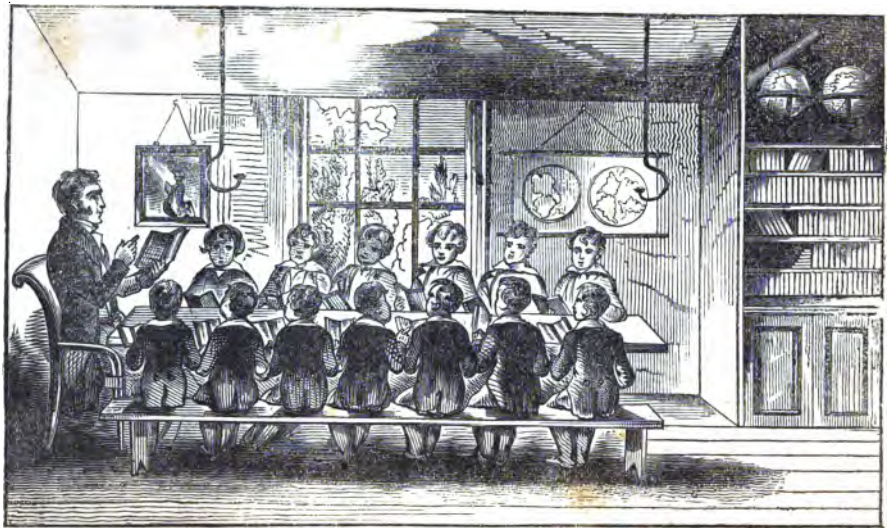

THE MINISTER'S BIBLE CLASS.

THE

MIRROR

OF

SUNDAY SCHOOL TEACHERS:

CONTAINING

BIOGRAPHICAL MEMOIRS

OF

ONE HUNDRED EMINENT SUNDAY-SCHOOL TEACHERS:

WITH

TWO ESSAYS,

I.—ON THE IMPORTANCE OF SUNDAY SCHOOLS;

II.—ON THE OFFICE OF SUNDAY SCHOOL TEACHING.

BY THE REV. THOMAS TIMPSON,

Author of the "Companion to the Bible," "The Youth's Key to the Bible," "British Ecclesiastical History," &c.

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PREFACE.

SUNDAY-SCHOOL TEACHERS are acknowledged as not only a numerous, but a highly important, class of labourers in the blessed cause of Christianity. As instructors of children, chiefly of the poor, in the sacred truths of the Bible, they deservedly rank among the greatest benefactors of mankind,—the noblest patriots, and most benevolent philanthropists of Great Britain.

Every one, therefore, who contributes to promote their improvement, or to facilitate their efforts, deserves respect and thanks, in rendering a valuable service to them, and by their means, to the whole community. And such service is attempted in the little volume now offered to the public. It was undertaken at the particular request of a devoted friend of Sunday-schools,—one, who, from long acquaintance with the duties of teachers, was impressed with the conviction that such a work is needed for their encouragement, in advancing the kingdom of the Son of God.

Upwards of *forty years* experience as a Sunday-school Teacher, it will be allowed, have afforded the Author many and large opportunities of witnessing the efficient operations, and of proving the inestimable value of this institution. Its great utility has, however, been regarded, as to be seen chiefly in the improvement of the children, and this may be the fact; but the teachers themselves are incalculable gainers by their work. For this induces them to the constant study of the Holy Scriptures, and to the habits of diligence, order, and practical godliness; producing in them the richest personal benefits, with the purest enjoyment, in the favour of God by Jesus Christ, and growing in the possession of the precious fruit of the Holy Spirit.

Popular education is now happily securing increased patronage among statesmen, as indispensable to the peace and welfare of the nation. Intelligence is perceived to be essential to the continued prosperity of the United Kingdom, and to the security of the British Empire. The subject is occupying the gravest considerations of the government, and the deliberations of the Imperial Parliament. But whatever amount of general science may be acquired by means of secular instruction, Sunday-schools, especially for the humbler classes, will be necessary for the purpose of teaching the spiritual and saving doctrines of the gospel, and leading our youth in the ways of eternal life by Jesus Christ.

This little volume, therefore, may be useful, according to its design. Without claiming for it a high degree of literary merit, the Author desires and anticipates its cordial reception by his worthy and beloved fellow-labourers, for whose benefit it has been prepared. He is led to believe that it will be popular; especially on account of its *hundred biographical* examples of eminent Sunday-school Teachers. These have been compiled at considerable cost of time, labour, and solicitude, to make them complete in facts and dates. For the historical, statistical, and didactical portions of the volume, he has consulted every popular work on the subject; and he begs to acknowledge his obligations to those of the Rev. J. A. James, Mr. Lloyd, the Rev. Messrs. Abbott, the Rev. Mr. Todd, Edward Baines, Esq., Mr. Collins, and the Rev. Dr. Hamilton. His best thanks are due also to several of the members of the Sunday-school Union, especially to Frederick Smith, Esq., and Peter Jackson, Esq.

Lewisham, January, 1st, 1848.

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THE

MIRROR

OF

SUNDAY SCHOOL TEACHERS.

CHRISTIAN MINISTERS

WHO WERE SUNDAY SCHOOL TEACHERS.

ANDERSON, REV. WILLIAM. This eminently gifted minister of Christ was, for the last eight years of his life, Classical and Mathematical Tutor of the Baptist College, Bristol. But he received the chief of his religious training in a Sunday-school, first as a pupil and then as a teacher. He was born, October 18th, 1784, in the parish of Garioch, Aberdeenshire, where his parents were exemplary members of the Church of Scotland. He had been early instructed in the common schools; but Sabbath evening schools having been instituted in several parts of Scotland, his mother sent him, when quite young, to one of them near Aberdeen; and, on his removing to the city he entered another. "Both these schools were happy in having wise, pious, and zealous teachers; and the benefit he derived was soon apparent. He spent the Lord's day in hearing the word, and in the engagements of the school. His visits to his parents were made on week-day evenings, that he might not violate the Sabbath, lose a sermon, or be deprived of the instruction of the school. His associates were now the most pious and intelligent of his school-mates; and whatever time he could command, was spent in read-

ing. He became the first boy in the school, and afterwards a teacher; and when scarcely seventeen, was admitted into the Independent church, George-street."

All who knew this youth admired his eminent piety and his zeal in the Sunday-school; and some who knew him best regarded him as designed by Providence for a minister of Christ. In his twentieth year joined a Baptist church; and, in January 1805, he entered the College, at Bristol, where he continued about four years, a laborious, diligent, and successful student. His attainments were very superior, and his knowledge of the sacred and classic languages, was very considerable. He settled as pastor, in 1809, at Dunstable, where he continued sixteen years, usefully labouring for the conversion of souls, in the education of youth, and in several literary works. But, on the decease of Dr. Ryland, Mr. Crisp having become President of the College, Mr. Anderson was invited to become the tutor in classics and mathematics. This invitation he accepted, and removed to Bristol in October 1825, were he spent about eight years, laboriously and usefully, in training many students for the Christian ministry. He finished his earthly labours, after a very short illness, June 11th, 1833, joyful in hope of the glory of God, through faith in the atonement of Jesus Christ. His death was regarded as almost an irreparable loss, especially to the Bristol College.

BEGG, REV. ALEXANDER, M.A. This useful minister of Christ was born August 12th, 1787, in the city of Aberdeen. He was deprived of his mother when he was only seven years old: but two years after her place was supplied, by his father taking a second wife, a woman of piety, prudence, and godly consistency. "He always considered that under God, he owed to his step-mother, all his future success. His favourite expression in reference to her was, she was to my father's house, what the ark of God was to the house of Obed-edom." Another brother writes of her, "I cannot think or speak of this beloved woman with

common feelings. No! I trust, and do believe the circumstance of my being related to her will be a theme of thanksgiving and praise to the God of all grace through a long eternity For, as a means, she brought blessings to our house as durable as eternity."

"Our young friend now became a scholar in the first Sabbath evening school which had been established in Aberdeen, and which was conducted by a Mr. Page, a zealous young preacher from England. His step-mother also took him to attend with her in the Congregational chapel, in George-street, supplied, at that time, by a Mr. Stephens, who had formerly been a comedian, but after his conversion to God, had devoted himself to the work of the ministry." He gained good by this ministry, and in the Sunday-school; and attended classes in the city for improvement, purchasing many books, which he read with diligence, acquiring thus a considerable amount of knowledge. While an apprentice, he formed an acquaintance with a truly Christian youth, who had formerly been notorious for wickedness, and their friendship was mutually beneficial. His convictions of sin were now distressing; but the judicious counsels of his wise step-mother were the chief means of his relief and peace with God through Jesus Christ.

Constrained by redeeming love, he now sought to make others acquainted with that saving subject, and he engaged in the work of Sabbath-school teaching. The chief scene of his youthful labours was the Sunday-school at Cotton, a village about a mile from the city. In this school his principles were matured; and, as his parents had led him to the house of God in George-street, he joined the Church of Christ assembling in that chapel, then under the pastoral care of Dr. Philip, Missionary in South Africa.

Mr. Begg, however, devoted himself to the ministry; and, relinquishing a lucrative business, he entered the Marischal College, Aberdeen, and in the Theological Academy, Glasgow. He took his degree of M.A. in 1818, and was ordained November 4th, 1818, pastor

of the Congregational church at Frazenburgh. Here he was honoured above many in winning souls to Christ: he lived to see the chapel *three* times enlarged, and always overflowing. He was highly esteemed by his brethren in the ministry; and departed, November 7th, 1840, to enjoy his eternal rest with his Lord, the Divine Redeemer.

BORROMEO, CHARLES, Cardinal and Archbishop of Milan. This extraordinary personage, though a dignitary of the corrupt church of Rome, seems to deserve a record in this place, as the originator of Sunday-schools, and a teacher in them, at Milan, in the sixteenth century! He was the youngest son of Gilbert Borromeo, Count of Arona, and Mary of Medicis, born at the castle of Arona, in the year 1538; and died in 1584, aged only forty-six years. Notwithstanding the superstitions in the system of his religion, and his peculiar education as a Romish ecclesiastic, according to the testimony of history, he was humble, charitable, and spiritually minded, and eminently entitled to the distinction of Christian; and his zeal for reformation, and for the religious instruction of the young, render his character highly instructive.

Designed for the priesthood, he was carefully educated: and when only twelve years of age, Julius Cesar Borromeo, a relative, resigned to him an Abbacy of considerable revenue, as an hereditary inheritance. Charles accepted it, but applied the revenue in charity to the poor. Having acquired a sufficient knowledge of the languages at Milan, he studied the civil and canon law at Pavia; where he lived like Lot in Sodom, amidst a thousand dangers and corruptions. He received great benefit from the conversation of Francis Alciat, one of the most learned men of the age, for whom he afterwards procured the dignity of Cardinal. He would accept no benefice, but upon condition that he might apply the revenue to public uses. In 1554, his father died, which led him back to the castle of Arona, to take upon him the manage-

ment of the domestic affairs, though his elder brother, Frederick, succeeded to the title and the estates. In 1559, he finished his studies, and took his degree of D.D; and in 1560, when his uncle was made Pope, under the title of Pius IV., he was made Protonotary, entrusted with the seals of the ecclesiastical state, and created Cardinal-Deacon, and soon after Archbishop of Milan.

In obedience to his uncle, he lived in great splendour, but retained his own temperance and humility. He established an academy of learned men, requiring them each to write on some subject, and confer frequently on the fruit of their studies. He founded a College at Pavia, to be a school of science, and an asylum from vice. The building was very large, erected on his own ground; and he provided for its support out of his own revenues. On the death of his only brother, Frederick, his relatives and the Pope "advised him to quit the church and marry, that his family might not become extinct." He declined this proposal, and was "admitted to priest's orders," addressing the Pope, "Do not complain of me, Holy Father, for I have taken a spouse whom I love, and on whom my wishes have long been fixed." By a work on the ministerial office, written by the Archbishop of Prague, he desired to become a preacher; and though his health was feeble, his voice weak, his pronunciation difficult, and his public business excessive, he surmounted all these obstacles by his perseverance. He was received with all honour on a visit to his church at Milan, but he was recalled to attend the death-bed of his uncle, the Pope, January 7th, 1566; and by his influence, the cabals of the conclave were moderated, on the election of Pope Pius V.

Borromeo then gave himself up to the reformation of his diocese, where were existing flagitious irregularities. He began by pastoral visits in the metropolis, where the canons were not distinguished for purity. He restored order to the Divine service: he cleared the cathedral of many pompous tombs, some of those

of his own relations, banners, arms, and other trophies, which he said disfigured the house of God. He divided the nave of the church into two parts, that the sexes being separated might perform their devotion with becoming modesty. He extended his pastoral care to the collegiate churches, the societies of penitents, and the monasteries, which abounded with scandals. As most of the great abuses arose from the gross ignorance of the clergy, the cardinal established seminaries for the education of youths intended for the priesthood. Besides, he founded a system of Sunday-schools for the poor. In all these efforts for reformation, however, he met with much of opposition; but he preached to a great extent, by an inflexible constancy tempered with sweetness of temper and gentleness.

In 1576, Milan was visited by the plague, which swept away vast numbers: on which occasion he continued on the spot, going about to direct relief to the sick, and decent burial for the dead: he avoided no danger, and spared no expense. Nor did he limit his attention to the city; but went into the nighbouring parishes, where the contagion raged, distributing money to the poor; ordering proper accommodation for the sick, and punishing the clergy, who were remiss in their duties. He erected a poor-house, and served the forsaken with his own hands. Besides, he bestowed annually 30,000 crowns upon the poor, and added to it, during various seasons of distress, about 200,000 crowns! He founded *two* colleges, *five* hospitals, and a great number of schools, at Parma, Bologna, Milan, and all other towns of his diocese. His food was plain, his dress coarse; his bed was of straw, his repose was short, and he showed an utter contempt of personal indulgence; and of the income derived from his own estates, and the revenues of his archbishoprics, he submitted an account annually to the diocesan synod.

Such efforts for a reformation among the priests, though accompanied by charity and devotion, occa-

sioned him many enemies, the chief of these were the "Brothers of Humanity." *Three* provosts of this ecclesiastical order conspired to cut him off; and one of their confederates, *Jerom Donat Parma*, undertook to execute the bloody design. He mixed with the crowd that attended the archiepiscopal chapel, where the cardinal spent an hour every evening in prayer, and fired at him a harquebuss, loaded with a ball and other shot. The ball struck him on the spinal bone; and the shot tore away part of the wall and went through a table. The murderer was apprehended; and Borromeo made every exertion to obtain a pardon for him: but the Pope was inflexible. The monk was executed, and his wicked fraternity, the "Brothers of Humility" was suppressed. The cardinal continued his austerities and labours until his death, November 4th, 1584. His name was venerated by the people, and he was immediately worshipped as *a saint;* the Papal authorities sanctioned them in this; and he was canonized November 1st, 1610, as *a saint* of the Roman church. Since that period, many sacred edifices and religious societies have been placed under his protection, as SAINT BORROMEUS.

Sunday-schools were, however, the most remarkable of all the institutions of this truly benevolent Roman dignitary. These have been continued in the cathedral at Milan. "Every Sunday," says Eustace, "the vast area of the cathedral is filled with children, forming two grand divisions of boys and girls, ranged in opposite quarters, and these again subdivided into classes according to the pillars, while two or more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class, accompanied by several laymen for the boys, and matrons for the girls. The lay persons are said often to be of the first distinction, and tables for writing are placed in different recesses."

What heavenly fruit may have arisen from these institutions at Milan, does not appear. Though very

little of the Holy Scriptures was read by the children; and though the lessons taught have been deficient and erroneous, requiring the worship of saints, angels, and the Virgin Mary, with their images, it may be hoped that some spiritual good has been produced by the name of the ever blessed God, and of our Lord and Saviour Jesus Christ.

BURGESS, THOMAS, D.D. *Bishop of Salisbury.* This eminent divine, who attained the episcopal dignity in the Church of England, took an honourable and useful part in favour of the poor, as a teacher and patron of Sunday-schools. He seemed indeed to have been prepared, by this exercise of his benevolence, to attain no small degree of his usefulness, as a minister of Christ, if not of his promotion in the Church of England.

He was born November 18th, 1756, at Odiham, Hants; where he was sent to a dame's school when a child till the age of seven; he was then placed in the Grammar-school of his native town. From a youth he appeared more serious than most of his age; but his religious feeling was not improved by his associations at Winchester-school from 1768 to 1775, when he was removed to Corpus Christ's College, Oxford. He was diligent in his studies, and, in 1778, took the degree of B.A. when he engaged in various literary works. In 1780 he obtained one of the Lord Chancellor's prizes for an "Essay on the Study of Antiquities." In 1782 he was appointed Tutor of Corpus Christ's College, and ordained to both "deacon's and priest's orders" in 1784.

Mr. Burgess, in 1784, became acquainted with the Sunday-school system, and established a Sunday-school at Odiham, as a part of the "Agricultural Society," designed by him especially to benefit the labouring classes. The same year, on account of his reputation, he was engaged by Dr. Shute Barrington, then Bishop of Salisbury, as his chaplain; and he aided that prelate in his zeal to promote the education of the labourers children.

Suitable books for Sunday-schools were at that time very few, and Mr. Burgess took great pains in endeavouring to supply the deficiency. For this purpose, encouraged by the Bishop, he drew up "The Salisbury Spelling Book," a "very useful manual, into which, in addition to the elements of spelling and reading, he introduced many pretty and edifying stories told in the simplest language, a series of scriptural lessons; and finally the Church Catechism." This book had a rapid sale; and it was followed by another consisting of "Exercises adapted to the Spelling Book;" in which the children were carried further on in religious knowledge. Then, finding that something more elementary than these was desirable for very young children, he compiled two more manuals, one entitled "The Child's First Book," the other, "The Child's Lessons in Religion," with short prayers for children to learn by heart before they are taught to read."

Bishop Barrington was delighted with these humble publications; and, in relation to the "Spelling Book" submitted to him, he wrote to Mr. Burgess, "October 29th, 1785, I entirely agree with you, that the addition of our Saviour's sermon on the Mount would be a valuable improvement to the intended publication; but I have my fears lest the increase of price may prove an impediment to the sale. These fears arise from the consideration of the villages, inhabited chiefly by rack-renters, where I hope to see the Sunday-schools established.—I am much pleased with the sketch, and I think the execution likely to correspond with the design, if carried on while your mind is fresh from your late humble labours, and has not soared into the higher regions of Aristotle's metaphysics."

We have no particulars of the manner in which this estimable clergyman proceeded in promoting Sunday-schools: but on the establishment of the "Sunday-school Society," in London, by the exertion of Wm. Fox, Esq., the Bishop, having received a letter from its treasurer, wrote to him as follows, showing a little

concerning his own zeal, and the work of his chaplain, Mr. Burgess:—

"Mengswell House, December 22nd, 1785.

Sir,—The post has just conveyed to me your letter with its enclosures. A friend, from their commencement, to Sunday-schools. I have established them in every parish where my property lies, and warmly recommend them in my diocese. I have drawn up regulations for their management; and had a 'Spelling Book' compiled under my direction for their use. From the experience I have already had of the benefits arising from these institutions to good order, morals, and religion among the lower ranks of the people, I feel the most earnest satisfaction at the prospect of their becoming general.

I am, sir, with much regard,

Your most obedient humble servant,

"Henry Thornton, Esq." S. SARUM."

Mr. Burgess obtained from the bishop several "pieces of preferment;" and after he had been translated to the "see of Durham," the living of Winston, in Durham, where he laboured to benefit the poor of the parish. His biographer says, "The instruction of the children and youth of his parish was another branch of his pastoral duty to which Mr. Burgess assiduously devoted much of his time and thoughts, and many were the little cheap publications on religious subjects which he printed at Durham for their benefit. The titles of some of these were as follows:—

"A Catechism on the Ten Commandments, for the use of parents and visitors of Sunday-schools.

"Selections from the Old and New Testaments, and the Common Prayer.

"An Easter Catechism, in two parts.—A Christmas Gift."

June 5th, 1803, he was appointed Bishop of Saint Davids, and rendered various services to religion by several learned treatises, especially in defence of the

Divinity of Christ against the Unitarians. In the Spring of 1825, he was translated to the bishopric of Salisbury: and February 19th, 1837, he died in the faith and hope of the gospel.

"The great truths upon which he dwelt in his sermons," his biographer states, "were the Fallen Condition of man, his Redemption by the atoning sacrifice of Jesus Christ, the session of the Saviour, at the right hand of the Majesty on high as Mediator and Intercessor of the Holy Spirit."

CHARLES, REV. THOMAS, B.A. This eminent servant of God worthily acquired by his public labours the title of "The Apostle of Sunday-schools in Wales." He was indeed an extraordinary minister of Christ; and his name stands pre-eminent as Founder of Sunday-schools in Wales, and of Adult Sunday-schools, and Father of the respectable denomination of Christians,—The Welch Calvinistic Methodists.

Mr. Charles was born October 14th, 1755, at Llanfihangel, near Carmarthen, in South Wales. His father was a farmer; but, desiring his son to be a clergyman, he sent him, at about twelve years of age, to a school at Llanddowor. During his three years at this school, he became the subject of serious impressions; which, after about a year, prompted him to seek religious books, and walk long distances to hear evangelical sermons. But his greatest spiritual benefit was derived from "Bunyan's Treatise on the Two Covenants," and from the conversation of a pious old man, a neighbour of his father. He was placed under the Rev. Mr. Jenkins, in the Acadamy at Carmarthan, where he found religious society, and he joined the Calvinistic Methodists. On the 20th of January, 1773, he was privileged to hear the famous Rev. Daniel Rowland, and his sermon on Heb. iv. 15, was the means of his enjoying gospel liberty.

Divine Providence led him, in 1775, to Oxford, where he became a member of Jesus College: in the Summer of 1777, he spent profitably the vacation

with the Rev. John Newton, then of Olney; June 14th, 1778, he was ordained Deacon at Oxford. He was engaged to a curacy in Somersetshire, on which he entered at Michaelmas, and laboured there until 1783, when he married and settled at Bala. He served several churches occasionally; and in 1784, he entered upon the curacy of Llangmowddy, fourteen miles from Bala. But his fidelity excited the enmity of some of his parishioners, and his success the jealousy of the neighbouring clergy, through which he was dismissed at the end of the year. He still sought an engagement in the established church, in 1785, but in vain, though he offered to serve gratis. He experienced great delay, especially as his testimonials were lost on the road, when sent up to London, to the Rev. John Newton. In the mean time he collected the children and youth of Bala into his own house, where he gave them religious instruction on Sundays. He saw the fruit of his labours: his Sunday-school increased; and "he was offered the use of the chapel of the Calvinistic Methodists, who were then, and for a long time after, connected with the Established Church." Their offer he accepted; and complied with their earnest request to exercise his ministry among them. That eminent clergyman, the Rev. Daniel Rowlands, upon hearing him preach at Llangeitho, exclaimed, "Mr. Charles is the Lord's gift to North Wales!"

Mr. Charles applied his system of circulating schools to other parts of the country; and in 1785, he adopted the general system of Sunday-schools. Of their origin he says in a letter—"September 12th, 1018. In my travels through different parts of North Wales, about twenty-three years ago, I perceived that not one in twenty, in many parts, was capable of reading the Scriptures. This discovery pained me beyond what I can express. I proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another, to instruct the poor in reading and in the first principles of Christianity, by catechising them.

This work began in 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers, till they amounted to twenty. Some of the first teachers, I was obliged to instruct myself, who afterwards instructed others sent to them to learn to be schoolmasters.

"The fruit of these circulating schools are our numerous Sunday-schools all over the country. Although through the general prevalency of Sunday-schools, conducted by gratuitous teachers, the circulating schools are not so much wanted as formerly, yet I find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able or willing to set up Sunday-schools. My only remedy, therefore, is, to send there the circulating schools, with a view by degrees of raising up Sunday-schools. So that now I constantly employ from six to ten teachers."

Mr. Charles possessed talents peculiarly fitting him for this mighty work; and he gave all his powers to carry it forward. In another letter, at the close of the year 1808, he says,—"In addition to my former letter, giving an account of the success of the Sunday-schools in Wales, I have now the pleasure of furnishing a few more interesting particulars. All the schools then existing, are still well supported; and all the useful practices of learning chapters in the Bible, and of public catechising are continued. In many of the schools, the number of the teachers and scholars is much increased. The teachers have improved themselves considerably, and the scholars have made a proportionable improvement. The increase in the number of schools, especially in South Wales, has within these nine months been very great. And the progress made in these new schools, in learning to read their native language, and in their becoming aquainted with the word of God, far exceeds any thing I have before witnessed.

"We have also this year held ASSOCIATIONS *of the different Schools.* They meet in some central place

to be publicly catechised together. Three meetings of this nature have been held in North Wales, and three in South Wales. A subject is given to every school, on which they are to be examined, and which they are to elucidate by repeating appropriate passages from the sacred writings. At the appointed time, generally a Sabbath-day, the children of the different schools assemble, accompanied by their teachers. Some of the schools have walked ten miles by eight o'clock in the morning.

"As no place of worship is spacious enough to contain the immense concourse of people which attend on these occasions, we have been obliged to erect stages out of doors in the fields. We begin the work early in the morning; and the whole day is spent in these examinations. Every examination lasts three or four hours. In the short intervals between the examinations, the children of each school are conducted by their teachers into a room, engaged for the purpose, to partake of a little refreshment. When the work of the day is over, the children are reconducted by their teachers to their respective homes. Every thing has hitherto been conducted with great order and decorum. The schools acquire publicity and importance by these examinations. They animate both teachers and children. They bring others in, who have been negligent, and powerfully excite people to set up new schools where there are none."

In another letter he says,—"It rejoices my heart much to hear of the prosperity of your schools. Here with us, all over the country, the schools prosper more than ever. Every Sunday, since I left London, I have catechised hundreds of children before thousands of people, once, or twice, or three times, besides preaching. Young people, yea, grown up people, now generally learn out the principles of religion, and chapters in the Bible, and stand up with the children publicly to repeat them. Last Sunday I travelled eighteen miles; preached three times, gave the sacrament as often, and catechised twice. I do not say this by way

of boasting, but that you may form same idea of the prosperity of the work. Many of my brethren are most heartily engaged in the same blessed work!"

Many were the conversions arising, under the blessing of God, from this good work. Hence Mr. Charles says, in a letter, "September 27th, 1813. The prospect in our poor country is in many parts encouraging. About *three* have been in less than a twelve month received into different societies in Carnarvonshire, *principally from the Sunday-schools;* which increase exceedingly, both in number and in the progress they make in learning. *Adults* as well as children every where crowd into them."

Mr. Charles organized his system of Adult Sunday-schools in 1811; and their useful plan was extensively adopted with much benefit in England.

Supplies of school-books and Bibles, it may well be supposed, were indispensable in this great work; and Mr. Charles was required to exert his talents for this purpose. For some years he was liberally assisted with Testaments and Spelling-books by the Society established in London for the "Support and Encouragement of Sunday-schools;" and, having their confidence, he acted as their Agent in North Wales. But so great was the increase of schools, that he established in 1803 a printing press at Bala, to insure a supply of spelling-books, catechisms, and other religious books. Some of these he compiled and published, among which were four catechisms, in the Welch language, two of which he translated into English; and during the period of eleven years more than 320,000 of these issued from the press at Bala.

Mr. Charles felt the greatest difficulty respecting a supply of the Scriptures. In 1803 he purchased all the Welch Testaments he could procure; and laboured to induce the Society for promoting Christian knowledge to publish a new edition of the Welsh Bible, as that of 1799 had been absorbed in about a year. This being in vain, he came to London, with a scheme to get an edition of the Welsh Bible published by sub-

scription. He attended the committee meeting of the Religious Tract Society, and his project was encouraged: but it was further projected to form a Bible Society, and not for Wales, or Great Britain only, but for the world. Here originated "The British and Foreign Bible Society." Wales was immediately considered, and Welsh liberality to that great Institution was astonishing, as in the first two years the cash accounts show that no less than £2,626 were collected in the different congregations of the Principality!

Mr. Charles revised the several editions of the Welsh Bible for that Society, for which labour he would accept no remuneration. His literary labours in other respects were very considerable: he compiled and edited "The Spiritual Magazine," published quarterly in Welsh; and he gave to the Churches in 1812, "A Scripture Dictionary; containing the signification of words *not translated*, with the Names and Histories of the different Nations, Kingdoms, and Cities, of which mention is made in the Scriptures."

Mr. Charles, from his talents and zeal, was regarded as the chief leader of the Welsh Calvinistic Methodists; and their churches had so increased in 1811, that in that year they became organized as a distinct body of Dissenters, chiefly guided by his practical wisdom. His varied labours for the cause of Christ, in his country and through the world, continued till October 9th, 1814, when, by faith in Christ, he entered into the joy of his Lord.

COLES, REV. THOMAS, M.A. This useful minister of Christ was, for more than forty years, the respected pastor of the Baptist church, at Bourton on the Water, Gloucestershire. Much of his usefulness, however, during his extended ministry, arose from his early devotedness to the work of Sunday-school teaching, especially while at the University of Aberdeen.

Mr. Coles was born August 31st, 1779, at Hawking, Gloucestershire. He lost his father by death before he was two years old; and in 1783 his mother removed

to Bourton, where she gave him the best education of the village-school. Before he was eleven years old he gave indications of piety, and began to take notes of the sermons of his venerated pastor, the Rev. Benjamin Beddome. This practice he continued until the death of that estimable minister of Christ, 1795. But for three years prior to his decease, this young disciple used to read to those attending at the weekly prayer meeting, his notes of the sermons of their pastor.

"On the 2nd of August, 1795, one month before the translation of the aged Elijah, this youthful Elisha, on whom the mantle was wisely ordained by providence at a subsequent period to fall, gave in his experience to the Christian church." He referred to "Janeway's Token for Children," as the means of awakening his mind, and "Erskine's Gospel Sonnets" and "Doddridge's Rise and Progress," as the means of his faith and consolation in Christ. Thus qualified he was received by the usual form of the ordinance among the Baptists.

Young Coles pursued his classical studies directed by the Rev. Mr. Wilkins, and read the best religious books, filling several common-place books with extracts. His friends regarded him as called to the Christian ministry, and prevailed on him to preach, even before he was admitted to the Baptist College, Bristol, August 24th, 1795, then under the presidency of the Rev. Dr. Ryland assisted by the Rev. Joseph Hughes, M.A. In 1796, he returned to his mother's, and preached several times at Bourton and in its vicinity. In 1797, he obtained Dr. Ward's exhibition at Marischall College, Aberdeen, where he proceeded October 22nd. Mr. Coles was not only desirous to pursue his studies at the Scotch University, but to be useful: and having gained some knowledge of the Sunday-school system, he formed one at Aberdeen. "In this labour of love he was assisted by the late Mr. Hey, of Bristol, then on a visit to Aberdeen. Arrangements were made for a public meeting of parents and children on the 31st of December, to whom

an affectionate and judicious address was given, and the children who had arrived at the age of eight, invited to attend every Sabbath evening, for the sole purpose of religious instruction. The children were to read, or repeat from memory, portions of Scripture appointed the week before; questions followed, tending to impress the mind as to the meaning of these portions; then the shorter Catechism with proofs, a concise address, and the whole concluded with praise and prayer." In his private diary he wrote, "Went with Mr. Hey to the Sunday-school; opened it comfortably; many attended. God will bless it. Lord, give me ability for the great work; make me an instrument in converting some poor souls to thyself; and to thee shall be all the glory." This Sabbath-school work was crowned with the blessing of God; and he wrote to his mother, "Our Sabbath evening schools flourish exceedingly, and increase in number. I trust they have been blessed to the real conversion of several children, as well as to the outward reformation of all. Last night I had, I believe, the sixth child, who came to me to converse about the great concerns of his soul, under deep anxiety of mind, saying, 'What must I do to be saved?'" Some of these children became distinguished members of society, to bless the founder of Sabbath evening-schools, and one of the youths became a faithful minister of the gospel of Christ.

Mr. Coles took his degree of M.A. in April, 1800, and left Aberdeen: but Christian friends adopted and sustained the schools. He was invited to settle in Birmingham; and for a time he assisted the Rev. Abraham Booth, in London, but he yielded to the intreaty of his old connexions, and was ordained at Bourton, November 1st, 1801. He married, January 28th, 1802, the eldest daughter of T. Kyte Esq., and thus was aided in devoting himself to the service of Christ. He was a man of great public spirit, a zealous supporter of Sunday-schools, and laborious, in various ways to benefit all around him. He indured the for-

mation, at Bourton, in 1802, of "An Association of Baptist Congregational Churches for Oxfordshire and the counties adjacent," of which he was the secretary till his death. He also promoted the formation of the "Oxfordshire Auxiliary to the Baptist Home Missionary Society." He was a supporter of foreign missions; and in 1811 he preached for the Baptist Missionary Society in London. In 1821, he went on a tour for that Society, in Scotland, preaching at Newcastle, Glasgow, Paisley, Edinburgh, Aberdeen, &c., &c."

On this visit he found large fruit arising from his labours in the Sunday-school more than twenty years before; and he wrote, "At Aberdeen, the general state of things is more favourable than it was. The Sabbath-schools are still supported, and several new meeting houses, where the gospel is preached, have been erected. With regard to our own labours and connexions there, comparatively few of those who had arrived at years of maturity have died; while the mortality among our scholars has been considerable. A goodly number of these have died in the faith; many others who we trust were brought to the knowledge of the truth by our ministry, continue to run well. We fondly hope that, through the blessing of God, our occasional labours have been the means of reviving old impressions and making new ones."

Mr. Coles continued his useful ministry until September 6th, 1842, when he caught cold in baptizing fifteen persons, and died on the 23rd, in joyful hope of glory through Jesus Christ.

DENSHAM, REV. R. This faithful minister of Christ was born January 1st, 1767, at Crediton. He was apprenticed at Launceston. After which he settled in London. Here he was brought to repent and believe the gospel, by a sermon from the Rev. Mr. Abdy, one Sunday evening, at Bow church, Cheapside. He then united with the Church under the ministry of the Rev. Rowland Hill. On a visit to his native town he at-

tended a meeting, at which he rose up and made an appeal to the riotous congregation, who became quiet and listened to the preacher. After this, he states, that he felt a growing desire "to speak for the Lord Jesus, or to do something for the extension of his kingdom. My views were directed chiefly to the dark villages around London; the miserable state of so many souls within our reach seemed to call aloud for pity. At length I spoke of it to two Christian friends: we called a few of our friends together, and entered into a Society, subscribing, according to our power, to support the preaching of the gospel in the villages." Hence originated the "London Itinerant Society," in 1796.

Mr. Densham was one of its most active members and the principal instrument of introducing the gospel into the villages of Lewisham, Sydenham, Dulwich, Norwood, Streatham, Ealing, Enfield Highway, &c. This was effected generally by the establishment of Sunday-schools, which lay near his heart, and to which he gave particular attention.

In 1797, Mr. Densham removed to Petersfield, as the minister of a chapel then in decay: but a friend of his, Mr. Hamson, gave £500 towards a new chapel, in which his zealous labours being crowned with success, in bringing many souls to the Saviour, the whole cost was soon paid. He generally preached every night in the week except Saturday, at villages within a circuit of thirty miles. "I regularly supply eight places," he says; "in which I preach to about 700 hearers, on an average, weekly. In the whole, we have seven Sunday-schools, in which are instructed about 200 children. In the Society we have seventy persons who are communicants at the Lord's table: but I have reason to hope that many more, who have not yet come forward to declare what God hath done for their souls, are under serious impressions. God is still at work among us at Petersfield, and in several of the villages."

Many in the counties of Sussex, Surrey, Hants, and

Berkshire, were greatly indebted to this apostolic servant of Christ: but his course was short. As he was travelling to meet the Rev. Matthew Wilks, to purchase ground for a new chapel at Haslemere, he was thrown from his chaise, July 25th, 1803, and died next day, lamented as "HONEST DENSHAM."

FISK, REV. HARVEY. This lamented minister of Christ died at New York, in 1831, in the 32nd year of his age. He was a native of Vermont, graduated at Hamilton College, in 1826, and obtained his theological education at Primeton, in the United States. At the time of his decease he had the charge of a classical institution at Woodbridge, New Jersey.

Early in the course of his preparation for the sacred office, his mind selected one department of pious effort, for which he may be said to have lived and died: this was the cause of Sunday-schools. This object was ever prominent and vivid before him in whatever circumstances he was placed; and to it he gave the most unwearied study, as well as personal efforts by night and day for several years. He will long be remembered by the friends of religion in New Jersey, as the laborious and successful agent of the Sunday-school Union of that State; and hundreds of men and women will owe a debt of gratitude to the man whose untiring energy and perseverance, amidst great discouragements, secured for them the means of early religious instruction. Besides establishing many Sabbath-schools, and bringing into operation many plans for their improvement, he took wide and philosophical views of early education. Often when his days were spent in toil and travel, the intervening nights were largely devoted to the preparation of his various publications, which have had no inconsiderable share in the extension and improvement of Sabbath-school instruction.

Mr. Fisk was editor of the New Jersey Sunday-school Journal, which was almost wholly the produce of his pen. The compilation of Sunday-school ques-

tions, published under the title of "Union Questions," was a work prepared by him at the request of the American Sunday-school Union.

Mr. Fisk was suddenly called away from his labour to his reward. He called himself "an unprofitable servant;" throwing himself entirely on the mercy of God in Christ Jesus. The Bible being put into his hand, his languid countenance became animated; and pressing it to his lips, he repeated the lines:—

"Holy Bible! book divine!
Precious treasure! thou art mine!"

Thus he sunk away, bearing testimony to the truth, and exemplifying the power of the gospel until he slept in Jesus.

HILL, REV. ROWLAND, M.A. This truly apostolic and popular minister of Christ had the honour of establishing the first Sunday-school in London. As far as his public duties would allow him he was also a personal labourer in Sunday-school teaching; and for nearly fifty years, until his death, he was the zealous patron of that class of institutions. The interest that he took in this important branch of service in the churches of God will further appear from his valuable little volumes, "Divine Hymns for Children;" "Instructions for Children, or, a Token of Love for the Rising Generation;" and a "Catechism," entitled, "The Christian Dispensation." All these display much simplicity, and a tender regard for the spiritual interests of the young: they show his admirable qualifications for the work: for though he was but little engaged actually as a teacher in the classes, it was "his constant practice, which he continued till within a year or two of his death, to visit the Sunday-school adjoining his chapel for a few minutes on a Sabbath-afternoon: his presence cheered the teachers: and he frequently had an opportunity of admonishing the disobedient child."

The Rev. Rowland Hill was born April 23rd, 1747;

his father, Sir Rowland Hill, Bart., descended from Sir Rowland Hill, the first Protestant Lord Mayor of London. At an early age he appears to have been led to fear God and believe unto salvation, by means of Dr. Watts's Hymns for children. He was sent to Eton-school in 1761, and there led to decision for Christ, especially by a very admirable letter from his elder brother, Mr. (afterwards Sir) Richard Hill. In 1764, he went to St. John's College, Cambridge; and while there he began to preach. In 1766, he became acquainted with the Rev. Mr. Whitefield, and preached at his tabernacles in London and other places. After many difficulties arising from his uncanonical preaching, he was ordained deacon, in 1773, by Dr. Willis, Bishop of Bath and Wells, having obtained the curacy of Kingstone, Somerset, where he preached his first sermon in the established church, June 20th, 1773. During the next nine years Mr. Hill preached in many parts of the country, in the churches of the few evangelical clergymen; at Whitefield's tabernacles, and in chapels of Dissenters; and, in 1780, he contemplated building a large chapel in London, on the south side of the river Thames. The first stone was laid by him June 24th, 1782, and it was opened for Divine worship, June 8th, 1783.

This commodious building, capable of holding about *three thousand* people, was called "SURREY CHAPEL:" it was supplied chiefly by Mr. Hill, but nearly half of each year by the most famous evangelical clergymen and Dissenting ministers. An independent church was formed at it, and it became the centre of many useful benevolent institutions. Among these, October 7th, 1784, was formed the first Sunday-school in London.

Mr. Hill continued throughout his life a zealous patron and advocate of the Sunday-school cause. His school was at first "held in the chapel, and afterwards in a school-room adjoining: where they were instructed by paid teachers and superintendents, for nearly twenty years: but under this system there was but

little prosperity. Others were raised up, who came forward, and 'without money, and without price,' imparted to the young the knowledge of the Divine Redeemer. Among these devoted labourers were some of the most attached friends of Mr. Hill. The names of Sims, over whose grave the pastor of Surrey chapel was seen to weep, when he exclaimed, 'There lies an honest shoe-maker;' William Bridges, who died in 1809; and Burchett, who was removed in 1810; John Gibbs, who died in 1804; and Hugh Beams, are names that will never be forgotten, in connexion with the early history of this institution. Mr. Beams took the office of Superintendent of Surrey chapel school, in 1807, on the retirement of Mr. Coleman, its first manager. When Mr. Beams, in 1808, became the Secretary of the Southwark Sunday-school Society, he was succeeded in the superintendency by the late excellent Benjamin Neale. The late Colonel Handfield, of the Ordnance office, who died in 1821, was for many years the teacher of the Bible class. Two gentlemen holding responsible offices in the East India House, and the Board of Controul for the affairs of India, had the care of the Testament classes; and several professional gentlemen were engaged in the same interesting work. Mr. Hill felt grateful to the kind providence of God, in raising up these excellent men to assist him in training up the youthful poor in the nurture and admonition of the Lord."

"Upwards of 60,000 children have already been trained up in these schools," says Mr. Jones, in his "Memoir of the Rev. Rowland Hill," "and many cheering facts of usefulness have come to the knowledge of the teachers. From these nurseries of the church several ministers and missionaries have gone forth to preach the gospel. Not long before the removal of Mr. Hill, on one Sabbath day, the clerk of Surrey chapel announced from the desk, the ordination of a pious young man, who was about to proceed to a foreign land. He had been a scholar in the Surrey chapel school. The minister then supplying the pul-

pit had been trained up in the same place, and also in the same class."

Sunday-schools had many enemies for a long series of years. "In 1801, Mr. Hill puplished 'An Apology for Sunday-schools,' in which he answered the conscientious objections raised by some good people, and replied to the violent attacks of the then Bishop of Rochester. He remarks, 'We neither design to make the children voluntarily committed to our care Churchmen, nor Dissenters, but Christians.'"

"Mr. Hill had an annual assemblage of the Sunday school children of London on Easter Monday and Tuesday, when he composed a suitable hymn for the occasion, which he printed and distributed gratuitously. The last ministerial effort which Mr. Hill made was in the cause of Sunday-schools. He had engaged to address the teachers of the South London Sunday-school Union, on Tuesday evening, the 2nd of April, 1833, only eight days before his decease. He could scarcely ascend the pulpit, yet he spoke with affectionate fervour about ten minutes." This eminent, beloved, and greatly useful servant of Christ, finished his mortal course April 11th, 1833.

HUGHES, REV. JOSEPH, M. A. As the founder of the Religious Tract Society, and also of the British and Foreign Bible Society, the memory of this excellent minister of Christ will be deservedly honoured by the whole Christian world down to the end of time. This eminent man was, however, prepared in early life, for much of his future service in the cause of God, by his labours as a Sunday-school teacher.

Joseph Hughes was born January 1st, 1769, in London. When about nine years old he gave some indications of religious feeling by a sort of mimic preaching, and his friends thought he was designed for a minister. He was sent, soon after, to school under a Presbyterian minister at Darwen; from which after two years, he was removed to Rivington. On returning to London, about the age of sixteen, his religious

convictions were deepened; and, after baptism by Dr. Stennett, on profession of his faith, he was received a member of the Baptist church. His attention being directed to the Christian ministry, by the influence of his pastor, the Rev. Dr. Stennett, the Rev. Mr. Thomson, and the benevolent Mrs. Wilkinson, of Clapham, he was admitted a theological student, on Dr. Ward's trust, at the Baptist College, Bristol. After completing his terms at Bristol, aided by "Dr. Ward's fund," he proceeded to study three sessions at the University of Aberdeen. In March, 1790, he took his degree of M. A., and then spent one session at Edinburgh, after which he returned to England.

Concerned to be employed in doing good to the souls of his fellow creatures, even while a student, his benevolent spirit led him to form a Sabbath-school at Aberdeen. To that work he devoted his energies and zeal in a remarkable manner, with the approbation of his friends, but more especially by the smiles of heaven.

Mr. Hughes was engaged in 1791 to fill the chair of classical Tutor in the Bristol College; and for about three years he assisted, in the ministry, Dr. Caleb Evans, and Dr. Ryland; and leaving Bristol, he became minister of the Baptist chapel, Battersea, near London. Here the blessing of God rested on the labours of Mr. Hughes, and in this station, he originated various plans of benevolence for the extension of the kingdom of Christ.

In conjunction with the Rev. J. Bowden, Independant minister of Tooting, he projected the "Surrey Mission Society," which has continued the means of great good in many villages of that county. "The Missionary Society" was now proceeding in its glorious career, when, at its fifth general meeting, in 1779, the Rev. Mr. Hughes, taking part in the service, projected the Religious Tract Society, of which he was Secretary from its origin till his death. The committee being accustomed to meet weekly to breakfast; at one of their meetings, the Rev. T. Charles, of Bala, the father of the Sunday-schools in Wales, was present, he having

visited London to seek the means of supplying that dark but improving country with Bibles. Mr. Hughes suggested a society, not only to furnish the required Welch Bibles, but to supply the whole world: his proposition was approved by all present, the attempt was resolved on; and, chiefly by his arrangements and efforts, the British and Foreign Bible Society was formed, himself being elected Secretary, which office he filled efficiently till his lamented decease.

These two magnificent institutions are too well known to require further description in this place; and, to detail the operations of either, especially those of the Bible Society, and of its affiliated institutions in Europe, America, and Asia, would be utterly impossible, even in a large volume. Mr. Hughes lived to see their wonderful prosperity, in supplying millions of copies of the Scriptures in nearly a hundred and fifty languages and dialects, many of them new translations by our Missionaries: he shared largely in the labours of both societies, and received a revenue of delight and honour from the abundant blessing of God. This truly great man departed the present life to his eternal joy, October 12th, 1833, in the exercise of faith and hope in the Saviour, as his Redeemer, in a manner corresponding with his character as a minister and servant of Jesus Christ!

JONES, REV. EVAN JOHN. This honoured minister of Christ was one of the most zealous supporters of Sunday-schools in the Metropolis. His own labours as a teacher were considerable; and his efforts, in originating the first Sunday-school at Islington, in connexion with his own chapel, in that now vast parish, and especially the first Sunday-school also in the city of London, in connexion with his other chapel in Silver-street, have rendered his name highly honourable in the history of these institutions.

Evan John Jones was born January 23rd, 1771 and his mother was left a widow nearly seven months before his birth. She dedicated her fatherless son to

God; and, while a child, she stored his mind with the knowledge of the Scriptures; so that his earliest recollections were associated with a desire to be a minister. With a view to gratify his wishes, she placed him in the Merchant Tailors' School, London; but, fearing the corrupting influence of public schools, she withdrew him for a season, and directed his attention to mercantile pursuits. At the age of sixteen he entered into business on his own account, in the neighbourhood of Spitalfields, and he attended the ministry of the Rev. Mr. Wells, at Silver-street chapel. The preaching of that eminent man was the means of his conversion to God; and his reputation in business was proverbial. In his twentieth year he married; and his increasing family claims prevented him attending the week evening services at his chapel; through which he was led to frequent the early Sabbath morning prayer-meetings at the Rev. G. Whitefield's Tabernacle.

Mr. Jones also joined the fellowship of the church; and assisted at the stated prayer-meetings in the Tabernacle. On one occasion, the person, who was to have delivered the exhortation not being present, Mr. Jones was called to that service, by which his superior talents for ministerial work were discovered. He was prevailed on, therefore, to engage to preach one of the Saturday evening lectures at the Tabernacle, on condition that his name should not be announced: but it being published that a stranger would preach, a large congregation assembled. On seeing the vast chapel crowded, and the Rev. Messrs. Newton, Gun, Medley, Bryson, Cockin, and others, in the "green pew," he was alarmed; but in vain: they said they came to hear him, and he must preach. One of them placed the Bible under his arm and conducted him to the pulpit. He trembled; his knees smote together; and his eye sight failed him for a few moments; but in prayer, his fears departed; he preached with acceptance, and was encouraged by the ministers, who admired his diffidence yet dependence on God. From that time he

lost the fear of man in his work for the Divine Master. Some time after, however, he fell into depression, and resolved closing his ministry by a sermon which he had engaged to preach for the Rev. J. Bryson; but, on entering his vestry, one of the deacons informed him, that two young women had recently been brought to the knowledge of the gospel by a sermon which he had recently preached there, and he revoked his resolution. During several years Mr. Jones continued to preach in town and country, frequently assisting the Rev. T. Wills, at Silver-street chapel, and supplying both that and Islington chapel during the absence of Mr. Wills from town. Thus he enjoyed the confidence of that estimable servant of Christ; and when he was about to retire from the ministry, he strongly urged Mr. Jones to take the pastoral charge at Islington chapel. After prayerful deliberation, he accepted it, and was ordained, February 4th, 1800, at Silver-street chapel.

Mr. Jones had become acquainted with the Sunday-school system; and he was no sooner settled at Islington, than he resolved on establishing one in that village. He accomplished his benevolent purpose the first year; and the school was opened in February, 1801: this was the first of the many Sunday-schools, which the friends of the young have since established in that now highly favoured suburban village.

Mr. Wills finished his earthly course May 12, 1802, and was succeeded by the Rev. R. Caldwell: but his health rapidly declining, he solicited the aid of Mr. Jones; and shortly before his death, he earnestly intreated him to take also the charge of Silver-street chapel: to this entreaty he yielded; and the two churches were again united under one pastorate, as in the time of Mr. Wills.

Mr. Jones, having proved the utility of the first Sunday-school at Islington, resolved on establishing one in the city of London. Accordingly he preached a preparatory sermon to the young, at Silver-street chapel, on Whit Monday, 1804, and the school com-

menced with the children of the members of the congregation. The first name enrolled on the list was that of the Rev. J. J. Freeman, afterwards the honoured Missionary to Madagascar, and now the able Secretary of the London Missionary Society; on the same day was also admitted Mary Hart, then a pupil at a boarding school, and afterwards the estimable wife of the Rev. W. Ellis, Missionary to Polynesia.

Mr. Ellis refers to these circumstances in the "Memoir" of his wife: he says, "It was not until the evening of Whit Monday, in the year 1804, while the Rev. E. J. Jones was preaching a sermon to young people, from the words, 'I love those that love me,' &c., that the Holy Spirit enforced on her mind the necessity of deciding for eternity, and making an entire surrender of herself to the Saviour. The religious services which had thus, by the Divine blessing, been the means of spiritual benefit to her own mind, were designed to prepare for the formation of a Sunday-school in connexion with Silver-street chapel; and in that school, which commenced on the 14th of September, 1804, Mrs. Ellis, then in the eleventh year of her age, being a pupil in a boarding-school very near, became one of the earliest scholars. Others of those who entered at the opening of the school, and during its first years, became in subsequent life useful servants in the church of Christ, among whom may be mentioned the Rev. J. J. Freeman, formerly pastor of the church and congregation at Kidderminster, and since Missionary in Madagascar; Mr. Freeman entered the boys' school the same day that Mrs. Ellis entered the girls' school."

Mr. Jones's labours were signally blessed both in the City and at Islington. At the commencement of his ministry, that parish was in a deplorable state of darkness; but thousands had occasion to bless God for the good they received by his faithful preaching, and by the teaching in his schools. His chapels were both enlarged; and in 1814, a commodious new one was erected for him at Islington, the old one being

converted into a day-school. Magnificent school rooms were erected in connexion with Silver-street chapel; and the school rose to such eminence, as to afford, by its example and by the publications issued by its committee, the means of very great good to the whole kingdom.

Mr. Jones continued his useful ministry until March 28th, 1827; when, after taking a short walk to the house of his son, where he read a letter from his son-in-law, the Rev. J. Adey, informing him of some of his ministry in Kent, and when in conversation with his family, he suddenly fell and expired "without a sigh, a groan, or a struggle."

Mr. Jones left the character of an eminently useful minister of Christ; and his biographer says of him,— "He was the warm advocate and patron of Sabbath-schools. His love to the Missionary Society was exemplified from the commencement to the close of his ministry. He was the friend of the Bible Society, the Tract Society, and others; not forgetting those institutions more immediately under his own patronage, such as sick societies, compassionate, juvenile, tract, and other societies; in all of which he was actively engaged, until he was deprived of the inestimable blessing of hearing, and was obliged, though reluctantly, to give up attendance at their committees.

"As it regards village preaching, he never spared himself, when any measure of health was enjoyed by him. As one instance of his indefatigable zeal for the gospel, Highgate benefited greatly by his gratuitous labours. When without a minister, he preached more than one hundred sermons to the people, and walked upwards of one thousand miles in their service. Also at South Ockenden, in Essex, he was instrumental, in the first instance, in planting the gospel; and afterwards in sending a minister, who eventually became their pastor, and who has many spiritual children. Many other villages might be referred to. Upwards of *thirty* young men have gone out from his two churches,—some as Dissenting Ministers, some as

Missionaries, some as Village Preachers, and some as Clergymen of the Establishment; and some are still training for this important work, who refer to him as the instrument of directing their choice."

Mr. Jones having thus successfully laboured, others of a kindred spirit have entered into his labours. Both his churches still continue, but in enlarged prosperity. Islington chapel is favoured with a wise and judicious minister, the Rev. Mr. Hollis; and in the city, he is succeeded by the learned and Rev. Dr. Bennett: both of these able ministers of Christ are worthy of their predecessor, the devoted friend of Sunday-schools.

JONES, REV. OWEN. He was born, February 16th, 1787, at Towyn, Merionethshire; and after receiving a good common education, he was apprenticed at Aberystwyth. At an early period he became a subject of the grace of Christ, and joined a church of the Calvinistic Methodists. There he devoted himself very actively, as a teacher, to the cause of Sunday-schools; so that he was greatly respected by all the religious inhabitants of the town. After his apprenticeship, he was engaged in his own trade for about two years at Llanidloes; from which place he went to London, to assist Dr. W. O Pugh in correcting the press for the first edition of the Welsh Bible, published by the British and Foreign Bible Society. Having finished his engagement in London, he went to Shrewsbury, in 1807, and after a short time to his native place, Towyn.

From the time of leaving Aberstwyth, Mr. Jones laboured to diffuse the doctrine of Christ among the young. Raising and establishing Sunday-schools, and catechising children were his chief delight. And on many occasions, after working for his employers till eight o'clock in the evening of Saturday, he walked fifteen, or twenty, and even twenty-five miles, to visit Sunday-schools on the following Sabbath. On that day he would generally visit four different schools, catechising the children of each, delivering addresses

to them on portions of Scripture; and afterwards walk back to his employer by eight or nine o'clock on Monday morning.

After Mr. Jones returned to Towyn, previous to his entering the ministry, he undertook several excursions for a month or six weeks, through various parts of Merionethshire and Montgomeryshire, to visit and catechise the Sunday-schools. His popularity in the towns was great; and sometimes he detained his audience three or four hours at a time in delivering his scriptural instructions with attractive eloquence.

Mr. Jones engaged in the work of the ministry, and married a lady of fortune; so that he became a sort of missionary, during the remaining twenty-five years of his life, travelling through all parts of Wales, proclaiming the gospel of Christ. He spent several months on various occasions in visiting the Welsh in Manchester, Liverpool, and London, and promoted the cause of Missionary and Bible Societies, as well as Sunday-schools; especially during the last ten years of his life, which he devoted to North Wales, until December 4th, 1830, in the forty-third year of his age, when he closed his useful life, saying, "All is well! All is well!" by faith in Jesus Christ.

JUDSON, REV. ALBERT. This eminently useful minister of Christ has gained himself immortal honor by his Sunday-school labours, and especially by his volumes of Scripture Questions. These valuable productions have been extensively used in the schools of the United States of America, and in very many of those in Great Britain, where they continue very popular to aid the Bible classes.

Mr. Judson was educated for the Christian ministry; and, being known to have his heart engaged in Sunday-schools, he was engaged in an agency for the New York Southern Sunday-school Union. "It is no small nor undeserved praise to say, that the name of Albert Judson is inseparably and honourably identified with the Sunday-school cause in America."

Mr. Judson's character will be illustrated by what he addressed to his young son, about nine years old, in the week before his death:—"My son, I give you to the church. My father gave me to the church when I was a little boy; and now I give you to the church, to serve it till you die." At another time he said to him,—"When you look into your father's coffin, remember, that he charged you to read the Bible on your knees, every day of your life, and not lose your soul."

Thus this worthy servant of the church died April 14th, 1839, aged forty-one years, sincerely lamented, he having been highly respected as the pastor of the Presbyterian church in Southwark, near Philadelphia.

ORME, REV. WILLIAM. This servant of Christ was Foreign Secretary to the London Missionary Society. He was born, February 3rd, 1789, and died May 8th, 1830, leaving a shining reputation as a good scholar, a sound divine, a superior preacher, and an exemplary Christian minister. Much of his eminence arose from the spiritual benefit which he gained in a Sabbath evening school at Edinburgh. He was brought to a saving knowledge of the gospel at the Tabernacle, Leith Walk, near the city; and at once he gave himself up to the service of the Redeemer.

Mr. Orme now engaged as a Sabbath-school instructor; and occasionally delivered addresses to the children under his immediate care, sometimes also, at special seasons, to their parents with them. His talents being thus discovered by his Christian brethren they urged him to devote himself to the work of the ministry. He yielded to their request; and having completed his collegiate duties, he settled as a Congregational minister over the church at Perth, in 1807; and became one of the founders of the "Congregational Union of Scotland," and of the "Glasgow Theological Academy."

Mr. Orme, in 1824, removed to London, and be-

came minister of a Congregational church at Camberwell, where he was eminently useful, as a popular preacher, a useful author, and "Secretary to the London Missionary Society." Mr. Orme's "Life of Dr. Owen," his "Life of Richard Baxter," his "Bibliotheca," and several other works, will serve as monuments of his learning, diligence, and ministerial talents. His able defence of "Missions to the South Sea Islands," will admirably manifest how he was qualified for the office of "Foreign Secretary;" and his general character will appear in an honourable point of view, from the following testimony given by his late friend, the Rev. Greville Ewing, of Edinburgh, in a letter to Dr. Fletcher:—

"Besides his eminence as a preacher, his ability and success in 'taking care of the Church of God,' his talent for conducting public business, there was an indefatigable diligence of study, which led to the most extensive reading, the most judicious and thorough digestion of the information collected, combined with the independent and firm, yet candid and good humoured exercise of thinking for himself. I never knew any one in whom were more happily united the habits of retirement and of social life, the qualities of the man of books and of Christian fellowship, the patient research of the theologian, the historian, the antiquary, with the liveliness of the cheerful companion, the cordial and active goodwill of the fellow-labourer, the affectionate, sympathizing, devotional friend in the fellowship of the gospel, and in all the other relations of society."

RICHMOND, REV. LEGH, M.A. This distinguished clergyman and admired author, attained no small measure of his usefulness by means of his devotedness as a Sunday-school teacher. He was born, January 29th, 1772, at Liverpool, where his father, Dr. Henry Richmond, was a physician. His mother was a lady of superior mind; by whom he was taught to venerate the Scriptures. In August 1789, he entered as student

in Trinity College, Cambridge. In June 1797, he was ordained Deacon, and took his degree of M.A. in July, on the 22nd of which he married Mary, the only daughter of J. H. Chambers, Esq., of Bath; and on the 24th, he entered on the curacies of Brading and Yaverland, in the Isle of Wight.

Mr. Richmond, up to this period, appears to have been a stranger to the power of vital Christianity; and his conversion was effected, about two months after, by reading Mr. Wilberforce's "Practical view of Christianity," a valuable book, which an irreligious college companion had sent to him desiring to know his opinion of the work.

Speaking of this event, Mr. Richmond says, "I felt it to be a debt of gratitude, which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction to Mr. Wilberforce's book on 'Practical Christianity,' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ." This acknowledgment is honourable to the writer.

On a visit to the Isle of Wight, in 1822, he records also, in one of his journals, as follows:—"September, 12th. A day to be much remembered. On this day 25 years since, I first read Mr. Wilberforce's book on Christianity, in my little study, in vicarage-house, at Brading; and thence and then received my first and I hope saving, impressions!" He then adds, respecting "Little Jane," one of his pupils in the Sunday-school,—"A memorial stone was this day put up over the grave of 'Little Jane, the Young Cottager'—my first convert and seal in Brading. Multitudes attended, old and young, from all the vicinity. Her parents bent weeping over the grave. What did I not feel! We then adjourned to the cottage where she lived and died, and I distributed a number of 'Young Cottager' tracts to the inhabitants and neighbourhood

who came in throngs to receive them. A truly affecting scene!"

Mr. Richmond, having been thus converted to God, entered upon various plans of usefulness in his two parishes in the Isle of Wight. His attention was especially directed to the children of the poor, and to their instruction in Sunday-schools. The first fruits of his ministry, both in the Isle of Wight and at Turvey, were Sunday-school children. "His Young Cottager," says his biographer, "was one of his Sunday-school children at Brading, and the first fruits of his ministry in that parish."

Regarding this department of labour, after his settlement at Turvey in Bedfordshire, in 1805, his biographer states,—"A Sunday-school had been established at Turvey for many years, endowed by Charles Higgins, Esq., who bequeathed £300 in support of the charity. The school, though well attended before, had its numbers considerably increased, and its regulations greatly improved, by the new rector. He appointed a master of real piety, justly considering that on the principles and character of the teacher, the efficiency and usefulness of the institution materially depended. Mr. Richmond was accustomed to visit the school previously to divine service; and for the benefit of his youthful charge, chiefly, he engaged in a third service in the church, on the Sunday-evening. Here the first fruits of his ministry appeared. The conversion of two young children, who afterwards died happily, followed his introductory address to the children. Mr. Richmond, indeed, was peculiarly successful on these occasions, and no part of his labours was attended with more striking effects. It is remarkable, that both at Turvey, and at Brading, the first memorials of his usefulness occurred in the instance of children."

How far Mr. Richmond gave his heart to this part of his work, will appear in a measure from the following paragraph of a letter to a clergyman, whom he had engaged as a substitute at Turvey, while he was absent on the business of one of the great societies. He says

—"In committing my flock to your care for a season, I earnestly pray God that you and they may prosper and profit together. I will add a few words explanatory of my usual proceedings. I have, on Sunday morning and afternoon, full services. My evening service is for the Sunday-school, and I always address them in the most free and simple manner. Let the children be the especial object of your evening ministry, in that wherein God shall direct your heart and lips. Mr. Baker will tell you all about my school places, in which he is very useful to me."

Mr. Richmond's great public honour arose chiefly from his three celebrated tracts,—"The Dairyman's Daughter," "The Negro Servant," and "Little Jane, the Young Cottager," which were written at Turvey, though the scenes and circumstances related to the Isle of Wight. They were first published in the "Christian Guardian," in 1809, 1810, and 1811. These admirable tracts were the fruits of his experience in Sunday-school labours. They were presented to the Religious Tract Society, in whose Report for 1811, the Committee "express their acknowledgements to the Rev. Legh Richmond, M. A. Rector of Turvey, for two authentic and affecting narratives, entitled—*The Dairyman's Daughter*, (No. 118,) and *The Negro Servant*, (No. 119). The Society's Report for 1812 states that the "*Dairyman's Daughter*" was printed in *five* tracts under separate titles, and the "*Negro Servant*" in three tracts under separate titles, for circulation by hawkers. And it is added, "In consequence of the extraordinary popularity of the tract entitled — *The Dairyman's Daughter*, of which 80,000 copies have been sold by this Society in about twelve months, (exclusive of the circulation it has obtained in its new form as five Sunday-school Tracts, and through other channels,) an edition of the French translation of it has been printed in a superior manner, for the use of schools.

Mr. Richmond was thus brought into connexion with the Religious Tract Society, to which he became the first clerical secretary, as his name was published

in 1812, in its thirteenth annual report. But our limits do not allow us to follow this popular clergyman, in his various public labours through the remaining fifteen years of his useful life. Yet we may state, that his active zeal was beneficially exercised in favour of the chief religious institutions of the Church of England, as well as the Bible Society, the Tract Society, and the cause of Sunday-schools. He died in peace to inherit the kingdom of God, May 8th, 1827, beloved and lamented through the whole kingdom.

ROBY, REV. WILLIAM. This honoured minister of Christ became what he was in public, chiefly from his entering on the work of a Sunday-school teacher. He was born at Haigh in Lancashire, March 23rd, 1766, and was educated at the Grammar-school of Wigan, with a view to the University and the ministry in the Church of England. But being converted to God, by the ministry of the Rev. John Johnson, at Lady Huntingdon's chapel, in that town, he abandoned the idea, as fearfully responsible. His friends then obtained for him the appointment of classical master of an endowed school at Bretherton, in that county, where he found that the trust deed of the school required the master to communicate religious instruction to the young people on the Lord's day.

Mr. Roby soon found that the parents as well as the children were in a pitiable state of ignorance; and he commenced a series of catechetical exercises, for the express benefit of his pupils; inviting at the same time their parents with them to attend on the Sunday, when he instructed and exhorted them to regard the things of salvation by Jesus Christ. Thus commenced the labours of Mr. Roby as a Sunday-school teacher, at an early period of the establishment of the system by Mr. Raikes. But his zealous and promising efforts greatly alarmed the clergyman of the parish, at this apparent invasion of the ecclesiastical function by a layman. He rebuked Mr. Roby therefore, threatening him with the removal of the children unless he desisted

from thus assuming the office of their religious teacher. He deemed it, therefore, his duty to resign his appointment, to avoid persecution. Still he felt it to be his duty to make known the doctrines of the gospel: but he could not conscientiously subscribe to the whole of the articles of the Church of England, nor agree with its offices, as required to be administered by clergymen, and thus by the manifest guidance of Divine Providence, he was introduced to the Countess of Huntingdon, in 1787.

For a short time Mr. Roby was at her Ladyship's cottage at Trevecka; but his preaching talents being of a superior order, and his scholarship respectable, he was called to labour in the ministry of the gospel, at several places, especially at Malvern, Worcester, and Wigan. Seven years he continued at the latter place, and success attended his faithful preaching: but in 1795 he accepted the invitation of the Independent Church, Cannon-street, Manchester. Here his labours were greatly blessed to the conversion of many souls; so that his congregation increased, and his friends erected for him the spacious chapel, in Grosvenor-street, which was opened for Divine worship December 3rd, 1807.

Mr. Roby's labours were made a great blessing to many in Manchester. He was a man of enlarged benevolence, practical wisdom, and determined energy. Besides his own pastoral labours, his extended ministry became the means of giving a powerful impetus to the cause of religion generally. An "Association of the Independent churches in Lancashire, Derbyshire, and Cheshire" had existed nominally, for several years; but in 1801, Mr. Roby undertook the *secretaryship*, and contributed to its establishment in vigorous activity. By him chiefly the "*Itinerant Society*" for the promulgation of the gospel was added to it immediately; and one of his deacons, Robert Spear, Esq., mourning with him over the destitute condition of Lancashire, united with him in establishing an Educational Institution, for the Christian ministry, with a

view to promote evangelical preaching in the county. The expenses of the students for board and lodging were liberally defrayed by his friend, Mr. Spear, while he gave the instruction, gratuitously, in the vestry of Moseley-street chapel. This institution commenced in January 1803; and during five years, it was incalculably useful: for besides *fourteen* faithful ministers of Christ for service in England, it furnished us no less than *twelve* missionaries to the heathen!

Mr. Roby's educational institution was highly important also, as it prepared for the establishment of the Theological Academy, in Leaf-square, Manchester, in 1810; transferred in 1814 to Blackburn, and resulted in the erection of the "Lancashire Independent College," Manchester, opened April 26th, 1843.

Mr. Roby, at an early period of his settlement in Manchester, established a Sunday-school, which became an example to many, and led to the formation of such nurseries for the church in connexion with the congregations generally in that part of the kingdom. For the advancement of the cause of the Redeemer, he also established a "Youth's Auxiliary Society," connected with the church and congregation; designed especially to collect funds to be distributed in various proportions in aid of the London Missionary Society, the County Union, the British and Foreign Bible Society, the Hibernian and Irish Evangelical Societies.

These various agencies, set on foot by this honoured minister of Christ, were greatly beneficial. And, in a small volume, published by him in 1826, entitled—"Missionary Portraits," in "Memoirs of the late Rev. Robert Hampson, and Rev. John Ince," he says, in the "Dedication to the Church and Congregation," "Since the establishment of the London Missionary Society, in 1795, *twelve* of our fellow members have devoted themselves, under its patronage, to the important and arduous work of evangelizing the heathen.

"Samuel Harper, who offered himself, with a donation of one hundred pounds, to the Society, went among the first heralds sent to the South Sea Islands;

and, alas! soon finished his course: being murdered by the natives on the Island of Tongataboo. Robert Hampson ranks next among the dead. Mrs. Ince was afterwards called away; and, now, her husband has followed her.

"The eldest of them who remain is James Edmonds, who, having resided for some time in the East, offered his services, and was accepted for that quarter; but the directors earnestly soliciting him to accompany Dr. Vanderkempt till securely settled in Africa, he acceded to their wishes; and having fulfilled his engagement, without waiting for further orders, he proceeded to Calcutta, where he has been preserved to his sixty-seventh year, contributing materially to the Missionary cause, and supporting himself independantly by a school.

"The younger from among you are, Robert Moffatt, formerly of Africaner's Kraal, but now at New Lattakoo; Samuel S. Wilson and his wife, at Malta; Elijah Armitage and his wife, at Eimeo; John Cummins, now ready to embark for Madagascar; and, oh! that I could pass over in silence the name of the twelfth, James Mitchell, who, on his way to Tahita, stopped at Port Jackson, and there deserted his undertaking, and violated his vows!"

Mr. Roby continued diligent in his faithful labours, which he finished, January 11th, 1830. His health had been declining, but he was able to attend the early seven o'clock prayer-meeting on new-year's morning; he administered the Lord's supper on the first Sabbath, and preached his annual sermon to young people in the evening. He wrote a letter for a widow on the 9th, and kept his bed on the 10th, but on the Monday, the 11th, departed, unawares to those by his bed-side, thus sleeping in Jesus. He was sincerely lamented by all denominations of Christians in Manchester, as a holy and eminently useful minister of Jesus Christ.

A noble monument, worthy of the name of this truly great man, has been erected to his memory, for *one*

thousand children of the Infant, Day, and Sunday, scholars, connected with his place of worship, and called, "THE ROBY SCHOOL ROOMS!"

That the spirit of the Rev. W. Roby is cherished in the Sunday-school under his successor, the Rev. Richard Fletcher, will appear from a Report of the Bible Society: its agent, C. S. Dudley, Esq., writes, "April 11th, 1846:—In this instance, the Grosvenor-street Sunday-school Bible Association, established in 1811, one of the earliest of these institutions, contributed in thirty-five years, £367 : 10 : 0, in aid of the Parent Society. During the last six months, ending March 31st:—

"1. The number of persons engaged in the work is sixty: of whom fifteen are teachers, and forty-five are scholars.

"2. The number of Bibles and Testaments sold by the young men is 3829; the number sold by the females is 7671; making a total of 11,500 copies disposed of within six months!

"3. The largest number sold by any one individual is 1388. These have been disposed of by a young woman employed for twelve hours daily in a cotton factory."

SIMPSON, REV. DAVID, M.A. This eminently useful clergyman has been regarded by some as the originator of Sunday-schools in England. He appears, indeed, to have acted upon a plan of that kind; but the honour cannot be taken from Mr. Raikes.

Mr. Simpson was born October 12th, 1745; and he began to fear God in early life. He was educated at St. John's College, Cambridge, where he enjoyed the friendship of a fellow-student, the famous Rev. Rowland Hill. After leaving college, he settled, in 1773, at Macclesfield, as curate of Christ church, of which he was afterwards the minister until his death. "He was one of those honoured few, who under God, were made the instruments of that glorious revival of vital Christianity within the pale of the Established church,

being contemporary, and joined in fraternal intercourse and spirit, with *Romaine, Berridge, Hill, Venn,* and *Fletcher;* amongst whom there was a recorded agreement to remember each other in their solemn preparations for each Lord's day, by retiring on the Saturday evenings from six to seven for prayer, to implore of the Lord, for themselves and the people, all spiritual blessings."

Mr. Simpson felt a generous concern for the young people; and, therefore, commenced Sunday-schools in Macclesfield, in 1778, three years before the first efforts of Mr. Raikes. The scholars were instructed by *paid* teachers; but under the entire direction of Mr. Simpson, who gave much personal attention to them, on week day evenings, at different schools in private houses. On Sundays those scholars who could not conveniently attend the week-day evening school, were, together with those scholars who did, taught to *spell and read;* and the whole of them were regularly taken to church every Sabbath day.

This system of Mr. Simpson was continued up to the year 1786, when the number of scholars having increased, he confided the direction of those schools to a committee of gentlemen. It appears that the number of scholars thus educated by him in that year was 412, and the money expended was £123 : 18 : 0, for Mr. Simpson kept an account of the expense of the schools from 1782 to 1786. These schools were conducted on the old system until 1796; when the policy of *paid* teachers was given up; and the new plan adopted under the direct countenance of Mr. Simpson.

How far this great man's labours, as a Sunday-school teacher, were successful, we cannot ascertain; but he departed to his rest in Christ, March 24th, 1799, leaving several valuable works, which have been useful to many —especially his "Plea for Religion,"—in leading to the Lord Jesus Christ.

STOCK, REV. THOMAS, A. M. This zealous clergyman, rector of St. John the Baptist and St. Aldates,

Gloucester; died early in 1804: but his name deserves to be had in lasting remembrance, as he was a co-adjutor with Mr. Raikes in the work of founding the first Sunday-schools. When Mr. Raikes commenced his benevolent work, Mr. Stock was a young man, curate of St. John and St. Aldates; but he aided him in establishing the first separate Sunday-school, in St. Catherine's parish. He afterwards established two schools in his own parishes, drawing up a set of "Rules and Regulations for the management of Sunday-schools in the city of Gloucester." This little work was adopted and printed in 1785, for the Sunday-schools in London.

Some have appeared to claim the honour of originating the system of Sunday-schools for Mr. Stock: but this is clearly incorrect, from the terms of Mr. Raikes's letter to Colonel Townley.* Besides, that gentleman, at the time, was but a new comer into the city, and only curate. His benevolence and zeal, however, are evident in the prompt assistance rendered to Mr. Raikes; and the Sunday-school cause is greatly indebted to him. After Mr. Stock had commenced his labours, he confined his attention chiefly to his own parishes; while Mr. Raikes contemplated the population of the whole country; and on their behalf he continued to plead in his newspaper—the "Gloucester Journal."

TAYLOR, REV. THOMAS RAWSON. This eminently gifted servant of Christ, was son of a venerable minister of the Son of God at Bradford, Yorkshire. He was born in 1807; and after having received a superior education, he obtained a situation in a merchant's counting house at Sheffield. In a letter written to his father from that place, he says, "I am become a Sunday-school teacher, and regular attendant at St. James's street. I heard both ministers, and like them about equally—*the Sunday-school decided me.* We are *all perpetual teachers, Sunday after Sunday with*

* See "RAIKES."

out a day's cessation." His zeal, diligence, and talents, procured him the respect of all his fellow-teachers; and when about the age of seventeen, he was admitted a member of the Church. When about nineteen he was urged by Christian friends to devote himself to the work of the ministry, to which his mind had already been directed; and he wrote to his father,—"Last Sabbath I made my first attempt at any thing like preaching. I addressed the Sabbath scholars from the desk, only three teachers being present. My text was Mark x. 14, 'Suffer little children to come unto me,' &c."

Having been accepted by the committee, he was admitted a student at Idle, now Airdale, College, near Bradford, in 1826; and his progress in learning was most honourable to his diligence; so that in less than four years, in a letter to his father, he says, "I am not sure whether you know that I was to preach yesterday for the Howard-street Sabbath-schools, (Sheffield). We had two services connected with the anniversary, morning and evening, which I conducted. In fact all was mine; *for I had supplied them with the hymns for the occasion.*"

This gifted young minister became the pastor at the age of twenty-three, at Howard-street chapel, Sheffield: but his pastorate was very short—*only two years;* his health failed: yet while it lasted he was at home in the meetings of his Sunday-school teachers. For a short time he assisted his venerable father in his ministerial service; and on his partial restoration to health, he was appointed Classical Tutor of Airdale College, where he had been a student: but he preached his last sermon in less than four years, in his old pulpit at Sheffield. He finished his earthly course, March 15th, 1835, admired and lamented, at the age of little more than twenty-seven years.

Mr. Taylor possessed not only gifts and learning qualifying him for the pulpit, and for the office of tutor, but poetic talents of a high order, which he consecrated to Christ, his Divine Master and Redeemer.

TEMPLE, REV. EBENEZER. This useful minister of Christ was early disciplined in a Sunday-school; and that humble seminary was the means of directing his mind to the public service of the church. He was born March 19th, 1807, in the Guildhall, London. Mr. Temple, for more than fifty years, held an official situation of great honour under the corporation of the city. Both he and his estimable wife were eminent for their piety, members of the church in connexion with the Rev. Rowland Hill, though for several of their latter years, they attended the ministry of the Rev. Dr. Alexander Fletcher.

Ebenezer, when a little boy, entered as a scholar into Dr. Fletcher's Sabbath Catechetical Seminary, chiefly designed for the spiritual improvement of the youth of his own congregation, but open to young persons of other churches. In this Sunday-school, he became an active and useful teacher; and, by means of this exercise his mind was enlightened in the saving knowledge of the doctrine of Christ. He was admitted to fellowship with the church, and prosecuted a course of study for the Christian ministry under the direction of Dr. Fletcher. With much acceptance he preached in many places in and about London; and he accepted the invitation of the Independent church at Birdbush, Wilts, originated by the Rev. Peter Ince, famous as one of the ejected ministers in 1662, and as a man of extraordinary devotion. Here he was ordained, October 12th, 1831. Five years he laboured in that station with much acceptance, especially promoting the work of Sunday-schools. In 1836, he removed to Rochford, in Essex, where he laboured five years, with great success, the church members increasing, and the chapel enlarged to nearly double its size: but disease invaded his frame; and after declining some months, he came to London for the best medical advice, which proved unavailing, and he died February 28th, 1841, in the same room in which he was born, the residence of his brother in the Guildhall. The memory of this estimable minister will be cherished in the hearts of many,

by means of two of his valuable works—"The Christian's Daily Treasury," and "The Domestic Altar."

THOMAS, REV. JOHN. He was born, November 21st, 1780, at Deptford, where his father was for more than twenty-five years, a deacon of the Congregational church, under the pastorate of the Rev. J. T. Barker. John Thomas was apprenticed to a draper in London; and, under the ministry of the Rev. John Clayton, he was brought to dedicate himself to God by faith in Jesus Christ, at the age of seventeen. From London he was accustomed to walk six miles on the Lord's day morning, to teach the children in a Sunday-school, as he came to visit his parents. Here he began to deliver addresses to the children in the name of Christ.

Mr. Thomas, in 1801, under Divine Providence, was led to settle at Portsea, and became a member of the church in connexion with the Rev. John Griffin. There he perceived the deplorable ignorance of the children among the poorer classes, as there was then no Sunday-school in that town. He obtained the sanction of his pastor, canvassed the town, and within a few months, collected five hundred children to form the first Sunday-school in Portsea. His example awakened the attention and zeal of many, who became his co-adjutors in this work of mercy. His edifying addresses to the Sunday-school children led his friends to direct his mind to more public service; and they advised his going into the villages to preach the gospel to the poor. Success crowned his labours; and, after praying for the Divine direction, he placed himself under the Rev. Dr. Bogue, of the Missionary College, Gosport, for preparatory instruction for the ministry. In 1814, he was ordained as pastor of a church at Bruton, in Somersetshire; and in October 1816, he removed to Highgate, near London.

Mr. Thomas was singularly qualified to be the advocate of our public societies; and he was many times deputed by the Moravian Missionary Society, the Continental Society, and the Home Missionary Society, to

plead for them in various parts of the kingdom. On one occasion he travelled several hundred miles,—preached about seventeen times, and collected nearly £300, for the Moravian Society; though absent from his church only two Sabbaths. In one tour of about one thousand miles, for the Continental Society, he preached nearly fifty times, and brought home more than £600. During a tour for that society, he caught cold, which brought on consumption, and his death, August 26th, 1830. When near his end, he said to a friend,—"What abundant riches flow to us through the death of Christ! Pardon, sanctification, justification, and eternal life! I am on the rock, stayed upon God!"

THOMPSON, REV. WILLIAM, M.A. This estimable and useful clergyman received his principal discipline for public usefulness, as a teacher in a Sunday-school at Islington. He was born June 13th, 1794. His parents were highly esteemed for their piety, members of the Independent church, worshipping at Islington chapel, where his father, for many years, sustained the office of deacon. Mrs. Thompson's character is referred to by the Rev. W. Cleaver, in two sermons, on "Baptism and Education after Baptism," addressed to his parishioners. That clergyman, being acquainted with the family of the Thompson's, and knowing that one of William's brothers was a solicitor, another a physician, and three the profession of their father, at the Bank of England, all highly esteemed for their Christian character, says,—"W—— is one of several brothers, who are all brothers in Christ, as well as by blood, and are adorning the doctrine of God their Saviour, at the Stock Exchange, and at the attorney's desk, as well as in the ministry. The mother being once asked how she came to be so happy in her children, said—that she owed it under God, to the rule with which she had set out, and which she had been enabled to carry through—that there should be but one will in her family, and that that should be the will of God."

Mr. William Thompson was thus highly favoured with a wise and pious mother, whose early instructions deeply impressed his mind with the fear of God. When but a youth, he was introduced, as were all his five brothers, to the first Sunday-school in Islington. This had been established in 1801, by his minister, the Rev. Evan John Jones; to whose example and enlightened zeal for the welfare of the rising generation, Islington and the Metropolis generally are much indebted in relation to Sunday-schools. His elder brother also, Thomas Thompson, Esq., who received his chief training for his extended public usefulness, as one of the chief founders, and from the first, treasurer of the Home Missionary Society, says of him—"I think his labours with the children in Mr. Jones's Sabbath-school, combined with Mr. J's affectionate appeals, led him at home to self-examination, conviction, and prayer, and devotedness; thus whilst watering others he was indeed watered himself."

"Growing thus in grace and in the knowledge of our Lord and Saviour Jesus Christ," his love for the Scriptures, and his personal piety were advanced. And so zealously did he seek the benefit of the children, that he devoted two evenings in the week to their instruction in writing. His liberality to the children in the Sunday-school was truly noble, in furnishing them with Bibles, at a time when they were very expensive.

Mr. W. Thompson became thus anxious to give himself entirely to the service of the Redeemer, in the ministry of the gospel. He proceeded, therefore, to the University, and was ordained in the Church of England; so that in 1827, he was appointed Minister of St. Barnabas' church, in King's-square, St. Luke's, London.

Mr. Thompson brought most of the practical principles in which he had been brought up as a Dissenter, into operation in his church. At first, however, he had to struggle with difficulties, as he found his congregation to consist of only about *fifty* persons; but he soon had the gratification of seeing a large increase, as he faithfully preached the gospel, and commenced a

Sunday-school, in which he was generously assisted by an increasing company of well qualified teachers. They collected their youthful assembly in the church, for the convenience of teaching; but Mr. Thompson's congregation learned to follow the example of liberality shown by their beloved pastor; and they aided him in establishing an "*Infant School*" of *four hundred* children, for whose accommodation and daily instruction, he erected a commodious building adjoining his church. His congregation raised also about £150 per annum for the Church Missionary Society; a nearly equal sum for the British and Foreign Bible Society; almost as much for the District Visiting Society; and a handsome sum yearly for the Church Pastoral Aid Society. During his pastorate the congregation raised also, nearly £300 for a new and superior organ for the church.

Labours so incessant and successful, as were those of this excellent clergyman, could not, however, be witnessed by all with satisfaction. Jealousy of his popularity was cherished by certain parties, who became his secret enemies. They sought to obstruct his progress, and "he was cited before Dr. Bloomfield, Bishop of London, who reprimanded him for *praying extempore*, for holding *prayer-meetings* in his vestry, and for allowing persons who had not been episcopally ordained to lift up their voice in a consecrated building in addresses to the Sabbath-school children. Upon the Bishop remarking—'that all such proceedings were irregular and uncanonical,' Mr. Thompson's frank reply was, 'Well, my Lord, I did not enter the Church for a morsel of bread, or a handful of barley; and, therefore, if I cannot do all the good which my conscience tells me I ought to do in the Church of England, I will try and do it elsewhere.'"

It is only justice to add that though the Bishop gave Mr. Thompson, this reproof, he was "so convinced of his disinterestedness, that he offered to assist him in the erection of his new Sunday-schools: he carried his offer into practical effect, and obtained several sums for the object."

Mr. Thompson continued his useful labours, and they were crowned with the blessing of God. He showed also a lovely spirit towards his brethren who were Dissenters. His "church was always open for the service of the London Missionary Society, for the annual sermons, even when other clergymen feared to grant the use of theirs, lest they should offend their diocesan." But this laborious and devoted minister of Christ frequently exceeded the due exercise of his powers. For want of properly managing his voice, desiring to make himself heard in the remotest parts of his spacious church, he oftentimes strained his voice beyond its natural pitch. This violent exertion, together with the length of his discourses, seldom occupying less than an hour, so injured his frame, that about *four* years before his decease, he ruptured a blood-vessel in the lungs; and as he frequently travelled for the Bible, Church-Missionary, and Tract Societies, to which he gave his gratuitous services, generally refusing to be reimbursed even his travelling expenses, he did not allow himself time to rest or recruit. The natural consequence of this extraordinary labour, was, that in the summer of 1842, symptoms of consumption became visible in his hitherto healthful countenance; and when it was too late, he began to take that rest, which some years previously he should have secured. He was confined to his house during the whole of the winter, and to his room during the last few weeks of his sojourn on earth. Aware of his approaching change, he frequently stated that he was going home, expressing his desire to be released from this world: this desire was granted on Friday morning, April 28th, 1843, when his happy spirit took its flight to the regions of a blissful immortality with his adorable Redeemer.

His mortal remains were committed to the earth at St. Barnabas' church, on Thursday, the 4th of May: and, although it was upon the same day and hour with that of the interment of his late Royal Highness, the duke of Sussex, the church was crowded in every

part by members of the congregation, desirous of paying the last tribute of respect to the memory of their late revered pastor.

Mr. Thompson was beloved by all who knew him. The Hon. and Rev. Baptist W. Noel, in speaking of him, declared that "he was the best parish priest he had ever met with." His successor, a clergyman of opposite principles and spirit, dispersed the congregation, called his schools "nuisances," and reduced them to the lowest state of depression: while the memory of the lamented friend of the poor was venerated, and his removal regarded as a serious loss to the community, by a large number of Dissenters as well as Churchmen, who esteemed Mr. Thompson as a faithful minister of Christ.

WHITRIDGE, REV. JOHN. This useful minister of Christ was especially successful as a Sunday-school teacher. He had the honour of founding the first Sunday-school in Staffordshire, soon after the glorious plan was projected by the philanthropic Mr. Raikes.

Mr. Whitridge was born at Bootle, in Cumberland, March, 23rd, 1760; but lost his excellent mother when scarcely five years old. Her tender love and piety, however, left a deep impression on his heart; and he felt delighted in reflecting on his having been allied to that revered and holy martyr for Christ, "the good Anne Askew," who triumphed over her persecutors in the flames, in 1546, the last year of the reign of the capricious Henry VIII. Mr. Whitridge was educated at St. Bees; but receiving the gospel from the preaching of the Rev. George Burder, when on a visit at Bootle, he was led to join the Independents, and to give himself to the ministry of the Redeemer. For this purpose, in 1781, he placed himself under the direction of the Rev. Dr. Edward Williams, tutor of the Dissenting Academy, at Oswestry, for his theological studies, and continued there two years. In 1783 he left the academy and settled at Newcastle-under-Lyne, in Staffordshire, aided in his ministry by th

liberality of the late excellent Lady Glenorchy. A chapel was erected in this town under his direction, and a Sunday-school established by Mr. Whitridge; from which, as an example, he succeeded in promoting the establishment of other Sunday-schools in several parts of Staffordshire.

A trifling incident will exemplify the attachment of the children to their benevolent instructor. It was his custom to visit his native place annually, being absent for several weeks; but on his departure, his little charge were accustomed to walk some distance from the town, to take a last view of their kind benefactor, of whom they took leave with tears of grateful affection. Some of these children, through the influence of Divine grace, became pious and useful members of Christian Churches. The following short extract from a letter addressed to one of his daughters, by a beloved friend at Newcastle, will illustrate the feelings with which he was regarded by the lambs of his flock in that town:—

"I was not ten years old when your dearest father left Newcastle; but his manners, his sweet endearing manners, his love to Jesus, and to the souls of sinners, made such an impression upon my heart, as has never been effaced."

In 1792, Mr. Whitridge was unanimously invited by the Church at Oswestry, to succeed their pastor, Dr. Williams, on his removal to Birmingham. In the "Diary" of the Doctor, there appears the following entry:—"It is with great satisfaction that I reflect on the care and kindness of God, in providing for my late congregation. Mr. Whitridge is a pious, active, zealous man; and, though not eloquent, like Apollos, is disinterested like Timothy. He rejoices in promoting the best interests of men, and especially the rising generation."

Under Mr. Whitridge the Church and congregation at Oswestry increased greatly. Besides three times on the Lord's day in the town, he generally preached once in the country, and several times in the villages

during the week. His effigy as a minister was put in the pillory and then burnt in the flames, by the mob who opposed his preaching the gospel in Uttoxeter. But his village labours were eminently successful; especially as he originated the County Association of Independent Ministers, the secretaryship of which he held till his death.

Mr. Whitridge was one of the founders of the London Missionary Society, attending its first meeting in the metropolis, at which he engaged in prayer; and his friends observed the holy delight which beamed in his countenance, when speaking of the conversion of the South Sea Islanders. With him, however, the education of the children of the poor was always a duty of the highest importance; and besides the establishment of Sunday-schools, he originated a public-school in Oswestry, which continued to flourish. After discharging his ministry with fidelity and success during thirty-four years in that town, he departed to his eternal reward with his gracious Master, October 11th, 1826.

WILLIAMS, REV. THOMAS. This very useful minister of Christ was a faithful school labourer; and he had the honour of commencing the first Sunday-school, in the year 1786, in the eastern division of London.

Mr. Williams was born April 20th, 1756, in Dublin, and, when a child, brought by his parents to London. His early years were spent in folly; and in his twelfth year, in making some fireworks, he was sadly burned, so as to be placed in Guy's hospital. His fellow patient in the next bed being visited by a Wesleyan local preacher, his mind was awakened by the novelty of religious conversation. The nurse, a pious woman, discovered it, and took occasion frequently to speak to him, and gave him, on quitting the hospital, "Janeway's Token for children." Thus his whole character became changed; and he was admitted to the Lord's Supper, at the Rev. G. Whitefield's tabernacle, and

when only about fourteen he was received into christian fellowship with an Independent Church in Southwark. His active zeal was extraordinary, so that in his seventeenth year, in 1773, he united with several young men of like pious spirit with himself, in preaching the gospel in the villages around London.

Being on business, in 1773, at Tunbridge Wells, he attended a prayer meeting, at which a servant of Lady Buchan was present, and he reported to his mistress the fervour and excellence of the young man's prayer, that her Ladyship sent for him, and introduced him to the Countess of Huntingdon, who received him into her college, then at Trevecka. He preached for several years in the Countess's connexion with acceptance; but in 1781, he married Miss Osborne, who kept a ladies' boarding-school, at Stepney. He was engaged as master of the boys' school at Stepney meeting, and he opened a large room for preaching, in that district of the metropolis, on Sunday evenings, until December 25th, 1784, when his congregation removed to a chapel in Rose-lane, where he was ordained over the Church in April 1785.

Mr. Williams was zealous for the young, especially seeking their spiritual welfare on the Sabbath, and he hailed the Sunday-school system, as an admirable means of good to the rising generation. Sunday-schools had already been commenced in the metropolis, one at Surrey chapel, by the Rev. Rowland Hill, and another at Hoxton; and Mr. Williams added one to his own congregation, the first established in the east of London. He laboured himself as a teacher; and during more than half a century he continued the devoted and liberal patron of Sunday-schools. He outlived the lease of his old chapel in 1834, and was present at the opening of the new one, COVERDALE CHAPEL, Limehouse, October 6th, 1841. He had much satisfaction in welcoming, in 1842, his successor, the Rev. W. S. Seaborne, formerly a missionary in the West Indies, and contributed liberally to the expense of the new chapel; and, after dinner as usual, July

1st, 1843, he heard read to him, "Jay's Morning Portion," Exodus iii. 18,—"I beseech thee show me thy glory;" in a few minutes, his spirit departed to the presence of his adored Lord and Saviour.

Chapter II.

CHRISTIAN MINISTERS' WIVES

WHO WERE SUNDAY SCHOOL TEACHERS.

ARUNDEL, MRS. MARGARET. This estimable lady was the wife of the Rev. John Arundel, Home Secretary of the London Missionary Society. She was born November, 2nd, 1787, the eldest daughter of Richard Lockwood, Esq., of Whitby, Yorkshire. Her parents were religious, and they trained their children in the knowledge of the Holy Scriptures. At twelve years of age, Miss Lockwood lost her excellent mother, by which much of the domestic arrangement of her father's house and six younger children devolved on her. This discipline, however, became the means of calling forth her Christian virtue. In her fourteenth year, the ministry of the Rev. Mr. Thomas of Whitby was blessed to her conversion, and in her seventeenth year she joined the Independent Church, under the pastorate of the Rev. John Arundel, to whom she was afterwards united in marriage.

Miss Lockwood was a teacher in the Sunday-school, and esteemed by all who knew her as a disciple of no ordinary degree of intelligence, consistency, and zeal, an active promoter of the cause of Christ; and her devotedness to the service of her Redeemer appeared to increase after becoming the wife of a minister.

Mr. Arundel, having engaged with the London Missionary Society, as its Home Secretary, in 1822, removed to London; and became the pastor of the

Independent Church in Union-street, Southwark. In that populous part of the metropolis she became a blessing to many. At an early period, with the aid of two young friends, she commenced a Sunday-school attached to the chapel; and a Ladies' Missionary Association, of which she was Secretary till her decease in 1842, and which had then paid nearly £2,000 to the parent Society!

Mrs. Arundel's intelligent zeal originated also an efficient Christian Instruction Society, and the Dorcas Society, in connection with Union chapel, besides rendering important services in promoting the interests of the British and Foreign Bible Society, and the British and Foreign School Society. Yet amidst all these labours she was the charm and delight of the domestic circle, looking well to her household. Disease, however, at length, invaded her frame, and during the last two months she suffered much: but in a most exemplary manner she waited for her mortal change, testifying to all about her the grace of her Divine Redeemer; and, in the full assurance of hope April 11th, 1842, yielded up her spirit into the hands of her God and Saviour.

DUNCAN, MRS. MARY. This estimable and accomplished lady was the wife of the Rev. Wallace W. Duncan, son of the Rev. Dr. Duncan, author of the "Philosophy of the Seasons." She was the *daughter*, the *niece*, the *daughter-in-law*, and the *wife*, of ministers of the Established Church of Scotland! She was born in the Manse, at Kelso, and "received a substantial and accomplished education, in the course of which, proofs of her individual superiority over others were abundantly displayed. She also joined a Sabbath evening-school, the pursuits of which were much endeared, and very useful to her. During the same period, she was, by the grace of God, made one of his children, and at an early age was admitted to communion with the Church, which was then under the care of her father. After having finished her

education in England, she returned to Kelso, where she immediately joined the Sabbath-school as a teacher, and by degrees found her way to the couch of the sick female, and was both acceptable and useful in her visits there."

Miss Duncan was then only *seventeen years* of age: but her father's decease occasioned her removal to Edinburgh. In a letter to a friend, once her teacher, she says, "I think of the Sabbath-school often, and delight to remember both the time when I was your pupil there, and the period, short and precious to me, when I was permitted to try to lead a few dear girls to Jesus: how I should rejoice in being there again!"

In Edinburgh she gave herself to a Sunday-school; and having visited Kelso, she wrote,—"We stayed in church for the Sabbath-school, as the school-house is being painted. I saw the youthful company assemble, and was affected at the small number I recognized, and the change which three years had wrought in such as I did know. They took their places under Mrs. H.'s kind eye, and I felt thankful that such a directress is left there. N. T. my old scholar, came there to see me, and gave me a cheerful and affectionate greeting. She is a woman now, and a steady Christian. I asked her to try and meet C. N., as in old times, for prayer, and I think she will try. I was led to a class, and getting into the pew among the little ones, a flood of tears relieved me before I could begin to teach."

After her marriage, Mrs. Duncan continued her services as a Sabbath-school teacher. She encouraged her pupils to write to her; and many records in her own diary testify her success. She records of one young person,—"M. G. communicated for the second time December 17th; died January 18th, in hope of glory. I believe the dear girl to be one of those who are gathered in the arms of the Saviour."

Mrs. Duncan was but of a delicate constitution; and she died of a rapid consumption. Till within fourteen days of her lamented death "she taught her class of

young women in the morning, and after attending church, she met her class in the Sabbath-school." Her talents were of a high order: her "hymns and poems, though not so numerous, are fit companions for those of Jane Taylor. But her Christian zeal, and unaffected piety, are still the richest ornaments that adorn her name." She contributed several papers to her father-in-law's celebrated work on the "Saxons;" and her "Farewell" to the place of her nativity and youth, is a "composition worthy to stand side by side with any similar poem:—

> "There is a spot where memory loves to rest,
> A scene whose image pictured on my breast,
> Is turned with all that's beautiful, and dear;
> With all that weep affection's mournful tear
> My home!———"

EVANS, MRS. This amiable lady was wife of the Rev. John Harrington Evans, M.A., minister of a Baptist Church in London. She died after a very short illness, March 7th, 1831, aged forty-three years; and an intimate friend gives the following notice of her, especially regarding her labours in the Sunday-school:—

"The characteristic mark of her Christianity may be found in these words,—'Herein do I exercise myself to keep a conscience void of offence towards God and towards man.' She showed always a concern to follow the light given her; and this appeared in the outset of her Christian course, which commenced upwards of twenty years ago, and about the time of her union with Mr. Evans.

"From the time of her marriage, Mrs. Evans devoted herself to the duties of a fellow helper of her husband in the work of the gospel; and not only discharged the duties of a mother, and relieved her husband from all household cares, in such a manner as became the gospel, but rendered him constant assistance, in the spiritual care of his flock. In this labour of love, while she never transgressed the limits

of the sphere which her sex assigned her, she was distinguished by excellent good sense, unwearied patience and zeal, to which her strength of constitution, though remarkable, was inadequate. It pleased God, in various places in London and the country where her husband laboured, to make her useful: not a few, but numbers, were called to the knowledge of God, through her unpretending explanations of the Scriptures, in the cottages of the poor, in schools, and the like: some of these are now with Christ, to give her welcome and rejoice at her entrance into the mansions of glory, while still more remain below to mourn her departure from this vale of tears.

"Her illness, of which she died, was occasioned by over exertion in addressing the children of the John-street chapel school. She lay at the vestry of the chapel from the time her illness came on till she expired. Thus she might be said to have died both in the warfare, and on the field of battle. At seasons during her short illness, she had violent temptations, but these were only a door and channel of large and glorious manifestations of the love of God in her soul. Her words were,—she had learned more of Christ in the few days of her illness, than she knew in her twenty years past experience. She expired about midnight of Monday, the 7th of March. It had been her prayer during the day, 'Lord, this night may I be with thee; yet, not my will, but thine be done;' and God, in condescending love, granted her request."

KEMP, MRS. This amiable lady, wife of the Rev. R. Kemp, late of Ely, Cambridgeshire, was born November, 4th, 1786, at Ovington, in Essex. Her parents enjoyed the privileges of the gospel, and gave their daughter a religious education: but the saving conversion of her heart to God, is believed to have been effected by the faithful ministry of the Rev. R. Simmonds, of Hastings, while a student at Hoxton college, but sent to supply at the Independent chapel, Clare.

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LAMB, MRS. M. This lamented lady was wife of the Rev. T. L. Lamb, of Wellington, Salop. She was born May 5, 1798. When about eight years old her father died; but when he was "given over," seeing her mother weeping, she artlessly inquired, "Mother, why do you cry?" "Because your father is dying," was the reply, "and the doctor can do no more for him!" "Do no more for him!" the child reiterated, "but I can do something for him!" and immediately left the room. Her mother followed, *unobserved*, when she saw her kneel down, and heard her pray to God to restore her father. She became decided in in her self-dedication to the service of Christ when in her sixteenth year, after satisfying herself, by reading various works on the evidences of Christianity.

Blessed with a good hope through grace of her personal interest in Christ, she gave herself up to the service of the young in a Sunday-school; and, so zealously devoted to her work was she, that she regularly walked four miles every Sabbath-day, whether the weather was fair or rainy, to fulfil the humble, but honourable duties of a Sunday-school teacher.

This excellent young person was greatly assisted in her religious inquiries by her relative, the Rev. D. W. Aston, of Buckingham. When she was about nineteen years of age, she became engaged to Mr. Lamb; and on his completing his studies at Hoxton academy, and settling at Wellington, she was married in January, 1826. On her removal to that town Mrs. Lamb exerted herself to raise a Sunday-school in connection with the Independent chapel; and notwithstanding many obstacles, which she overcame, she happily succeeded, and thus became a help meet for her husband. She spared no pains to superintend the girls' school, and discharged the duties of that office until her circumstances rendered it impossible. On the 10th of October she gave birth to twins, a son and daughter, and died on the 16th rejoicing in Christ Jesus as her all-sufficient Saviour.

WETHERERD, MRS. This estimable lady was wife of the Rev. J. Wethererd, M.A., perpetual curate of Loversall, Yorkshire, and one of the chaplains of the Hon. East India Company at Bellary.

She was born October 25th, 1798, and blessed with pious parents, who gave her an education worthy of their Christian character. At an early period, she became decidedly religious; and feeling her obligations to glorify her Redeemer, she engaged with zeal and devotedness, in a Sunday-school as teacher, besides in other benevolent institutions, in a populous village, where her friends resided. The people were distinguished for infidelity and immorality; through which various obstacles impeded her useful course: but these served more fully to display her growing attachment to the righteous cause of her Saviour.

In the course of Divine Providence, her friends removed to Chelsea; and there she renewed her efforts to do good. She united with the Baptist Church, assembling in Paradise-row, Chelsea; and fulfilled her duties so as to secure the esteem and love of her fellow members. But in 1820, she was called away into a new connexion.

Marrying an estimable minister of the Church of England, whose duties led him to the East Indies, it was her ardent prayer that she might prove useful to the souls of many in that remote region. Her parents sensibly felt their loss in thus parting with so precious a treasure; as they sailed from Gravesend, November 24th, 1820, and safely arrived at Madras, May 15th, 1821. Their residence was at Bellary, where Mr. Wethererd had before been settled; but she was not permitted to occupy that post of duty for quite two years. Her husband was obliged to return with her to Madras, in March 1823, a distance of about 300 miles for the benefit of the sea air. But, alas! like all the children of Adam, she felt the progress of disease in the liver and the lungs; and looking to God, through the atoning blood of Christ, she fell asleep, July 20th, 1823, in the arms of her Almighty Saviour.

Chapter III.

CHRISTIAN MISSIONARIES

WHO WERE SUNDAY SCHOOL TEACHERS.

Beighton, Rev. T. This useful missionary received his early training for his important office, chiefly in a Sunday-school. He was born on Christmas day, 1790, at Ednaston, near Derby. His parents were in humble life, and at that time were not religious; but they allowed him to go to a Sunday-school, and he learned to read the Bible, in which he delighted as a book of history. By thus reading the Scriptures he became seriously impressed, so that he some times retired to pray lest he should die and eternally perish. The school in which he was taught attended the Unitarian chapel; and some pious relatives, attending the Independent chapel, Derby, finding him an inquiring youth, ignorant of the true character of Christ, told him that the gospel was not preached by Unitarians, and invited him to go with them. He went occasionally, and formed an attachment to the ministry of the Rev. J. Gawthorn, by whom he was led to God by faith in the Divine Redeemer. He now left the Unitarians, and entered the principal class of the Independent school, and distinguished himself in its public examinations by his extraordinary memory. "At that time," he observes, "the Holy Spirit, I trust, began effectually to teach me, and I discovered my wretchedness and lost state as a sinner, and that through Christ alone I could be saved. I regularly attended the means of grace; and gradually,—'old things passed away, all things became new.'"

Beighton was now in his fourteenth year, and anxious for employment, for which he besought the direction of God. His prayer was heard; "God raised for me," he says, "an unexpected friend." This was Mr.

Pritchards, then a bookseller in Derby, a deacon of the Independent church, and an active village preacher, and afterwards ordained to the work of the ministry. To that gentleman he was bound an apprentice. "Here," he observes, "I enjoyed many advantages, to which I was before a stranger. I was instructed in the way of God more perfectly—commenced social prayer—and received my first impressions about missionary work." A fellow apprentice in the same family, and he, made a covenant to read the Scriptures and pray together, and to join the fellowship of the church: but he soon lost his early friend by death, which deeply affected his mind. "We had often conversed," he says, "about uniting with the church, and determined on seeking it:" but one was taken to join the church triumphant, that the other might unite with the church militant. He now engaged in the Sunday-school as a teacher, and was most exemplary in its duties. In this work of teaching he was led to contemplate higher services than those of the Sunday-school: and he was disciplined in mind by being united with a society of young men for the discussion of religious subjects. Of this society he was a leading member. In 1809, he was admitted a member of the Church; and in the same year he began to preach in the villages around Derby. One who was a fellow apprentice, states of him, "He was remarkably steady and attentive; he spent all his spare time in reading; he conducted the family worship in the absence of the head; never missed an opportunity of attending the means of grace; and, in particular, was *never* absent from the early prayer meeting on the Sabbath day."

In all the circumstances of the history of this youth, we clearly discern the hand of God. And in his being thus brought into constant and close connexion with books, he acquired that extensive knowledge, which was so necessary for his further station, when he was a translator, printer and binder, as well as missionary.

Mr. Beighton, in 1814, came to London, to a situation in the establishmeut of a gentleman, who was a

member of the church under the Rev. G. Burder, Secretary of the London Missionary Society. A fellow lodger, an intimate friend, afterwards entered the missionary field, and laboured above twenty years among the South Sea Islands. He found also three associates in business—pious young men—who were almost always together, in religious conversation. Of these, one entered the Independent College, Homerton, and became a minister of Christ; and another became the proprietor of the establishment, and deacon of a church in London.

Mr. Beighton became increasingly interested in the cause of missions to the heathen, and he opened his mind to a deacon of the church. He prudently urged the difficulties and responsibilities attending missionary service. "I returned home," says Mr. B., "and went to my closet and my God. Finding me decided he told my pastor, and, to my joy, from him I received every encouragement. I offered myself to the directors; they were men of God, and taught by his Spirit; according to their verdict should be my determination. They accepted me, and placed me under the care of Dr. Bogue, at Gosport," in the Mission College.

He completed his course of study, and was ordained as a Missionary, April 9th, 1817, at Derby; when he was presented with a Bible, by his father in the gospel, the Rev. J. Gawthorn, from the church and Sunday-school. He was destined for the Ultra Ganges Mission; and, with his wife and other missionaries, he reached Malacca, September 14th, 1818. For twenty six years he laboured for the conversion of the Pagan and Mohammedan Malays, especially the youth; and finished his course with honour and joy, on Lord's day, April 14th, 1844, at Penang.

Mr. Beighton had six native schools, containing nearly three hundred children; and, at his establishment at Penang, he printed thousands of books and tracts; having translated part of Bishop Porteus's Lectures on the Evidences of Christianity; the Psalter and Morning and Evening Prayers of the Church of Eng-

land, the Pilgrim's Progress, and others. He had acquired a mastery of the native language; and an officer in the Madras army, interpreter to the regiment, well acquainted with the Persian and Hindoosthanee, speaking of Mr. Beighton, as "acknowledged on all hands to be a first-rate Malayan scholar," says, "I certainly have never witnessed any thing among the Mahammedans of India equal to Mr. Beighton's success." Yet the labours of Mr. Beighton are to be regarded among the Malays, what John the Baptist's were among the Jews, as those of "a forerunner, to prepare the way of the Lord!"

BENNETT, GEORGE, ESQ. This distinguished Christian philanthropist, and missionary traveller, was disciplined chiefly for his long and honourable course, in a Sunday-school, at Sheffield, where he was born, December 4th, 1775. He was blessed with a pious mother; though he did not yield himself to the sceptre of the Redeemer until his twenty-fifth year, by the preaching of the Rev. J. Reece, Independent minister. After the death of that faithful servant of Christ, he joined the church under the pastorate of the Rev. J. Boden, of Queen-street chapel, Sheffield.

Mr. Bennett inherited considerable property from an uncle; and his various talents he now employed in the cause of his Divine Master. "He began," says his biographer, James Montgomery, Esq., the poet,—"by collecting a class of young persons, who met at his house, on Sabbath evening, for religious instruction; but, after a short trial, finding the place too limited, he proposed to the minister and congregation to open a Sunday-school in connexion with Queen-street chapel. This was cordially approved, and having enlisted a goodly array of assistants of both sexes, who were glad to serve with him, the school was commenced and carried on so successfully under his superintendence, that it soon became a model for many others, and mustered, with its branches, in various parts of the town, more than a *hundred* teachers and nearly a *thou-*

sand children. In the year 1812, at one of the prayer meetings, which were statedly held in connexion with this institution, Mr .Bennett first suggested the idea of establishing a bond of brotherhood with the friends of other Sabbath-schools in the town and hamlets adjacent. Invitations were forthwith sent, without denominational exception, and deputies from most of them assembled on the appointed day, at Queen-street vestry. The Sheffield Sunday-school Union being thus formed, the first anniversary was celebrated on Whit Monday of 1813, in the Nether chapel. Such an out-pouring of the Holy Spirit was acknowledged to be felt amidst the crowded congregation as none who participated of it could forget; causing not only a revival of zeal in behalf of Sunday-schools, but infusing new energy into other Christian charities, many of the managers of which were committee members of the Sunday-school Union. It was not long before the strength of Sunday-schools within ten miles round Sheffield were doubled, by the influence, example, and exertion, of those who were baptized into one Spirit on that day of Pentecost; for from them missionaries were sent forth, on the right and the left, Sabbath after Sabbath, to assist old schools and establish new, and revive failing ones. In the summer and autumn of 1818, Mr. Bennett, accompanied by the writer of this memoir of his friend took many a Sabbath journey to visit the schools which were at that time in the Union.

"Out of Mr. Bennett's Sunday-school engagements arose a new means of grace, and blessing to those who are labourers in these small vineyards of the Lord. From the outset, he was wont, occasionally, to invite the teachers, in convenient parties, to take tea at his house, and spend an evening in cheerful and profitable conversation, on subjects especially connected with their common duties, privileges, and obligations. As the Queen-street establishment increased, he transferred the scene of his hospitality to the vestry of the chapel there; and, on every Christmas day, for several years, he gave his brethren in the work, a general en-

tertainment, making that also the school anniversary, when one minister or friend after another addressed the company."

"Social" or "tea meetings," connected with Sunday-schools, thus originated, multiplied throughout Yorkshire, and even to all parts of the United Kingdom.

Mr. Bennett cannot be followed here in all his extensive labours in Christian philanthrophy: it can only be mentioned that, with two friends, he was the originator of the Sheffield Auxiliary Bible Society; the Society for bettering the condition of the Poor; the Aged Female Society for the relief of Widows and Single Women; the Lancasterian School for Boys and Girls; the Society for Abolishing the Slave Trade and Slavery; he was himself the founder of a Religious Tract Society in Sheffield; and of the Auxiliary Missionary Association, in support of the London Missionary Society. For many years he was Vice-treasurer and Secretary to the Rotherham Independent College; and in all these he rendered great service to the cause and kingdom of Jesus Christ.

Mr. Bennett, in May 1821, on invitation by the Directors of the London Missionary Society, entered upon an official visit to the Society's stations in different parts of the world, having for a colleague the Rev. D. Tyerman. He returned to England in June 1829, after having travelled upwards of *eighty thousand* miles by sea, and *ten thousand* by land, in about eight years; he then settled in London, devoting himself to serve the great Christian societies, until November 13th, 1831, when on his way to serve the Religious Tract Society, he fell down and entered his eternal rest!

CAMPBELL, REV. JOHN. Much of the eminence of this singularly useful minister of Christ and Missionary traveller, was attained in his labours as a Sunday-school teacher. He was born in March, 1766, at Edinburgh, where his father died when he was only two years old, and his pious mother only four years after. Left thus an orphan, with two elder brothers,

they were all taken by a maternal uncle, a pious and judicious man, deacon of a church in the "Relief" connexion. That excellent man died about the time that John was put apprentice; and his only guides now were his brothers, happily pious young men, and members of a Presbyterian Church. They were, however, soon removed by death, within three months of each other; and John was left in the entire management of his elder brother's concerns.

Mr. Campbell had become a decided professor of religion; and, on account of his active benevolence, he was highly esteemed in Edinburgh. One evidence of his Christian zeal was his printing a valuable religious pamphlet for gratuitous distribution, as the means of promoting the spiritual welfare of his countrymen. He sought the company of good men; and, in 1790, when he first visited London, he obtained an introduction to the Rev. John Newton, between whom until the death of that excellent clergyman, there subsisted the most cordial friendship. He found in London the story of "Poor Joseph," which he also printed as a tract in Scotland; and, with eleven other gentlemen, he formed a kind of Religious Tract Society, in 1796, three years before that instituted in London.

Mr. Campbell retired from business, and gave himself fully to the ministry of the gospel. His Sunday-school and other Christian labours in Scotland are thus stated by his successor, the Rev. T. Aveling:—"About this time he became acquainted with the Messrs. Haldame, who, with some zealous coadjutors, among whom were Mr. Greville Ewing, of Glasgow, and Mr. Innes, of Stirling, effected a complete revolution in the religious character of Scotland. Mr. Campbell, for some years, took an active part with these gentlemen in preaching and teaching throughout the country.

"It was in the year 1795 that he instituted some Sabbath evening schools, near Edinburgh, which, being a novelty, were well attended, The success that

followed his efforts led him, in connexion with Mr. Haldame, to visit Glasgow, Paisley, Greenock, and other places, to urge the formation of similar institutions; and the result of a week's devotion to that object was the establishment of *sixty schools!* At the same time, also, he was the means, with the same coadjutors, of introducing the gospel into some villages near the metropolis of Scotland, that had long been sitting in darkness, uncared for, and unvisited by those who could lead them to the cross of Christ.

"Not satisfied with labouring for the children of the poor, he had a class of young people, whose parents were opulent citizens. These he instructed once a week for three years, until he left Edinburgh; and out of seventy who attended his class, he afterwards knew of forty who were brought to the knowledge of the truth through his instrumentality!"

Mr. Campbell, by a series of events, was led by Providence, in 1803, to settle in London, as minister of the Independent Chapel, Kingsland. Here he wrote various useful works, and took part in the Religious Tract Society, the London Missionary Society, and many other of the great institutions. On account of his singular piety, remarkable prudence, and intelligent zeal, he was requested, in 1812, by the Directors of the London Missionary Society, to visit their station in South Africa. This he accomplished to their high satisfaction, and returned in 1814. He made a second visitation of the African station in 1818, returned in 1821; after each of which journeys, he travelled through most of the counties in England and Scotland, delighting vast assemblies with statements of his travels, and pleading the cause of missions to the heathen. The usefulness of Mr. Campbell, in various ways, besides his ministerial labours, continued till his triumphant death, April 4th, 1840.

DYER, REV. SAMUEL. This amiable and devoted servant of God and missionary to the Chinese, received much of his training for his high office in a Sabbath-

school. He was the fourth son of John Dyer, Esq.; born January 20th, 1804, at Greenwich hospital, where his father held the responsible office of Secretary to that magnificent national institution, and where he was educated with pious care until he was twelve years of age, when he was placed under the tuition of the Rev. John Bickerdike, a dissenting minister, at Woolwich. In 1820, Mr. Dyer, having succeeded to a situation as chief clerk of the Admiralty, removed with his family of five sons and five daughters to Paddington, where he attended the ministry of the Rev. James Stratten, and was elected a deacon of the Congregational Church under his care.

Samuel Dyer was highly privileged with pious parents, and in his early years he was remarkable for filial duty; but it was the ministry of the Rev. J. Stratten that was the means of his conversion to God. At the age of eighteen he was admitted to the fellowship of the Church; so that some years after he wrote from the scene of his Chinese labours:—"Paddington lives in my warmest affections. It was there I kneeled on the separating line between Christ and the world. I kneeled, and prayed for strength to side with Christ; I arose, and was inwardly assisted to turn my back upon the world. And from that good day to this, Jesus Christ has been precious to my soul. To all Paddington friends present my sincere love!"

Mr. Dyer, as a wise man and a Christian deacon, was a zealous patron of Sunday-schools; and his son Samuel, now decided for God, esteemed it a privilege to be a teacher. Five years he laboured in that office as his other duties would allow; "and in that delightful occupation, his intelligence, his humility, his zeal, and his general excellency, were justly appreciated by his colleagues." We can only record in this place, that at first he chose the *legal profession*, for which he entered as a student in the Inner Temple, and then proceeded to Trinity Hall, Cambridge. Every thing promised success: but, during his second term, he read the "Memoir of Mrs. Mead, wife of the Rev. Charles

Mead of Travancore, and his heart was engaged to choose the Missionary service." For a time, his mind was deeply exercised, but he decided to give up the law, and serve Christ. In his fifth term he left Cambridge; and as he could not subscribe "to all and every thing contained in the book of Common Prayer," he offered himself to the London Missionary Society. He was accepted by the directors; he studied at their college, under Dr. Bogue, and was ordained February 20th, 1827, at Paddington chapel. "Mr. Dyer was soon afterwards married to Miss Tarn, the eldest daughter of Joseph Tarn, Esq., one of the Directors of the London Missionary Society, a lady in every way well qualified to become the wife of such a missionary; and on the day specified, before they sailed for the Straits of Malacca."

Mr. Dyer's lovely spirit had so attached his fellow labourers in the Sunday-school to him, that "the idea of setting up a tablet with a suitable inscription in the boys' school-room was entertained and carried into effect. The following is the inscription:—"In remembrance of Samuel Dyer, who was for several years a humble, pious, and faithful, teacher in this school, and who, devoting himself to the service of the blessed Redeemer, was, on the 20th of February, 1827, here solemnly set apart as a Missionary of the Gospel, and having left his native land for the shores of India, in the providence of God, arrived safely at his destination, PENANG, or Prince of Wales island, in the China seas, August 8th, 1827. Faith unfeigned, sincere brotherly love, patient continuance in well-doing, and the ornament of a meek and quiet spirit, endeared him to us while he laboured here; and his memory will long be cherished with affectionate regard by all who knew him. To perpetuate the remembrance of such an example of self-denial and missionary zeal, this humble memorial is set up. The Lord Jesus Christ be with thy spirit. 2 Tim. iv. 22."

Our plan does not allow us to review Mr. Dyer's life and works as a missionary, until his lamented

death in the full assurance of salvation by Christ, October 24th, 1843, at Macao. He was greatly beloved by all his colleagues; and his labours in study, teaching, preaching, translating, writing various works in Chinese, type-punch making, and printing were performed by him with devoted zeal, worthy of his profession. "The Chinese, for all the purposes required by the Christian missionary, he had thoroughly mastered. Of the spoken language of the province of Hok-kien his knowledge, whether in amount or accuracy, was inferior to that of none living. He was a missionary of the right order. His private means, as well as his time, were unreservedly consecrated to the advancement of the interests of his fellow-men, and the glory of his Lord and Saviour. Much property, as well as much personal labour, did he devote to an undertaking [the production of metal types] which, when finished, will be a most important means of advancing the gospel in China."

HAMPSON, REV. ROBERT. This useful Missionary was disciplined for his service of the Heathen while a teacher in the Sunday-school at Grosvenor-street chapel, Manchester. He was born about the year 1790; and his parents were Roman Catholics. He was educated in the strongest prejudices of his parents, but, entering into the employment of a grocer at Manchester, Mr. Stephen Sheldon, a most active and useful deacon of the Independent Church, under the pastorate of the Rev. W. Roby; that "kind friend of all good and promising young men" furnished him with some religious tracts, and among them, "The History of Andrew Dunn, an Irish Catholic." The reading of this was the means of recovering his mind from strong delusion. He says, "I began to suspect, that all was not so correct in the Church of Rome as I had hitherto imagined." Hence he began to attend other places of worship, but resolved that he would not be converted; and "truly," says he, "I was not converted; for I was still fond of sin, of sinful com-

panions, and a sinful life." Sunday excursions, after attending "Mass," were his general practice, and principal delight: but on one Monday morning, while dressing, solemn reflections seized his mind, as if a sound from heaven thundered within him, "A misspent, a murdered Sabbath!"

Hampson trembled exceedingly as in the presence of God, but he was afraid to pray. He went to business; but, being burdened with guilt, he attempted to pray, yet without relief. "In this state of mind," says he "I continued through the week. The Sabbath once more returned, I then expected to find

'A sovereign balm for every wound,
A cordial for my fears.'

I went to the prayer meeting in the vestry of Grosvenor-street chapel at seven o'clock in the morning; but being a few minutes too late, the doors were shut and never having been at such a meeting before, I durst not go in. I endeavoured to hearken at the outside; but could not with satisfaction. When returning home, I thought that every thing was against me and I was ready to despair. I went to the same place of worship all the day; but I recollect nothing of the first two discourses. In the evening, however, the minister, Rev. W. Roby, preached from Genesis vi. 5, 'God saw the wickedness of man,' &c. Every sentence of this sermon came to my mind with power; and could the preacher have seen my heart, he could not have given a more exact description of my feelings and convictions."

From this time he attended regularly the ministry of Mr. Roby; and, he says, "I began to have clearer views of the plan of salvation by grace, through the mediation of Christ. I learned experimentally the truth of our Lord's word, 'Without me ye can do nothing;' and renouncing all confidence in the flesh, I trusted exclusively in Christ, as made of God unto us, wisdom, and righteousness, and sanctification, and redemption." Having entirely abandoned the obser-

vances of the Romish Church, his relatives grieved, and intreated him to go with them to the priest. He consented: and the priest charged him seriously with the crime of apostacy. He replied, appealing to the Scriptures; but the priest authoritatively commanded him to hold his peace, and depart immediately. He retired; but more fully confirmed than before, that the Church of Rome is incapable of defence from the word of God.

Hitherto he had followed the dictates of his own conscience, but now, his employer, as a deacon of the Church, urged him to unite in Christian communion, and he was received by the Church with the Rev. W. Roby. He had become an active and useful Sunday-school teacher; and, in this service, his mind was greatly enlarged by various study and self-improvement. He zealously co-operated with the "Youths' Auxiliary Society" at Grosvenor chapel, in advancing the cause of Christ. He preached occasionally in the villages: and thus became prepared to give himself up for service among the heathen. For this work he was accepted by the London Missionary Society, with two other of his fellow members, John Ince, and Samuel S. Wilson, all of whom were admitted, in June 1815, to the Missionary college at Gosport, under the Rev. Dr. Bogue.

"Hampson's soul seemed," as the Rev. Mr. Wilson says, in a letter dated September 26th, 1846, addressed to the Author, "bent on the conversion of the Romanists. But he was sent far hence to the Gentiles in India." At Gosport he enjoyed the confidence of his tutor, and he held that venerable man in the highest esteem; so that he made considerable progress in his studies. Still he found time for correspondence, particularly regarding the Sunday-school; and, addressing a young friend at Manchester, he says, "With your permission, and your father's full consent I would urge upon you the necessity of becoming, if you are not already, a constant teacher of a Sabbath-school. Many advantages would result from it, both

to yourself and to society; and if I could present any thing that would allure you to the work, I should not be wanting in doing so. Let the mind be put under the nurture and admonition of the Lord,—let sacred instruction sow it with the best seed, the personal virtues will display their graces, and the social ones their fruits; the sentiments will become generous; the carriage endearing; the life honourable and useful; and above all, God will be glorified."

Anticipating the annual meeting of the Grosvenor-street chapel "Youths' Auxiliary Society," he wrote to them, "April 3rd, 1817. Permit me, for the last time, while on British ground, to address you on the subject for which you are now assembled. Had I all the eloquence of Demosthenes, and the argument of Cicero, it would fail me in placing your Society sufficiently high in the scale of moral importance in the world. If we place it in competition with the Bible the Missionary, the Tract, the Irish, Societies, separately, the comparison will not bear. It is inferior to none of them in the principle, by which it is actuated, and it is superior to any one of them, by embracing the design of all. With this opinion I feel persuaded that the members of the Grosvenor-street chapel, the teachers of Grosvenor-street school, and the youths of your valuable institution, will fully coincide. Cast your eye from the Indies to the Pole: see the millions of those, who are enslaved in the fetters of Papal superstition; the tens of millions, who are carried away with the delusions of Mohammed; and the *hundreds* of *millions* of those who worship the works of their own hands; and say, if the Missionary Society does not demand the individual and united efforts of the Christian world."

Mr. Hampson was ordained at Bristol, July 1st, 1818, to the work of Missions in India. He married Miss Harriet Orange, and sailed for the East. She died in September, 1819, soon after they had reached Calcutta. There he resided with the Rev. H. Townley, devoting all his energies to his chosen work;

and in February 1820, he wrote to a friend in England "As to the Mission here, I may begin with stating that all our hands are full. Writing, translating, publishing, preaching, and disputing with the heathen occupy the whole of our time. Besides Tracts, we publish regularly, every month, a Gospel Magazine, in Bengalee and English. And every two months, the whole is published in one number, in entire Bengalee. In different parts of the city, we have small Bengalee chapels, for the purpose of carrying on native worship."

Desirable as the life of this devoted labourer might appear, he was called from his loved work, this year, when only about thirty-one years of age. The Rev. Mr. Edmonds, one of his colleagues, wrote, October 11th, 1820, "Ah! my dear friend, with tears I write, the unfruitful trees are cut down, and the barren stock is left standing! Our, and your, beloved Hampson has left us, and gone to glory! On the 21st of September, about eight o'clock in the morning, he was called home to his Father's house. He was one of the most amiable young men that ever crossed the ocean, in the service of the Lord Jesus Christ!"

HOWE, REV. JAMES. This efficient Missionary was trained for his honourable post in the Church, in a Sunday-school at Sheffield. He was born, February 10th, 1803, in that town, where his father was a manufacturer of silver plate, in which business he had been brought up. Being a man of little religious principle, James grew up near to manhood ignorant of the things of God. He states, however, "When I was about the age of seventeen, I was induced to attend a course of lectures on the Prodigal Son, delivered by the Rev. James Mather, of Sheffield. The Lord was graciously pleased to bless the truths then delivered to the salvation of my soul." He now began to seek the salvation of others; and he says, I was suddenly deprived of my beloved father by death; he was my only surviving parent, and particularly en-

deared to me, as I had been the means of leading him to the Saviour."

Mr. Howe joined the Christian Church assembling in Howard-street chapel, under the pastorate of Mr. Mather; and entered with zeal on the labours of Sunday-school teaching. His diligence and talents led to his election as superintendent: and his aptness in teaching, especially in addressing the children of the school seemed to qualify him for village preaching. In this work he was successful; and he then aspired to be a missionary to the heathen. He was received into the Hackney Theological Seminary, in 1829, and ordained in August, 1833, as a Missionary to the Negroes of Berbice. He entered on his labours with zeal worthy of his profession; and, though he and his colleagues endured much persecution during the continuance of slavery, success crowned his diligent labours, so that Hanover chapel, Berbice, where he chiefly ministered, was twice enlarged to admit the increasing numbers who flocked to his ministry, especially after the "Jubilee of the Negroes' Emancipation."

On the 6th of May, 1834, he married Rebecca, the second daughter of the Rev. Mr. Wray, a missionary in Berbice: he built a new chapel at a few miles distance; and, in 1837, he laid the foundation of a new chapel of large dimensions, to be called "Union chapel:" but before it could be completed, he finished his earthly course, being cut down by the yellow fever, June 6th, 1837, joyful in God his Saviour, and most sincerely lamented by the Negroes, to whom he had been a devoted friend, and a faithful minister of Christ.

INCE, REV. JOHN. This estimable missionary to the heathen, owed very much, under God, to the Sunday-school, both as a scholar and teacher. He was born at Manchester, August 20th, 1795. His parents were in a humble station, and his early education extended only to the art of reading. But at the age of

thirteen, in 1808, curiosity prompted him to visit the new Independent chapel, Grosvenor-street. His sweet musical tone of voice attracted attention, and he was introduced to the Sunday-school superintendent, who admitted him, and also to the week day evening school. His diligence and progress recommended him to a good situation in a warehouse, by which he might have risen to mercantile eminence.

Serious impressions had been made on his mind in the Sunday-school; and these were deepened by reflections on the sudden death of his father. "Am I prepared to die?" was his inquiry, and his conscience answered "No!" He laboured to make himself ready: but by an address delivered to the Sunday-school, he was led to see his need of the righteousness of Christ and to embrace the gospel. He sought the grace of the Holy Spirit and a sense of acceptance with God. He feared to speak of his experience; but three of his youthful companions, in the same state of mind, invited him to meet with them for prayer and reading the Scriptures. Four or five other young persons, out of the Sunday-school, soon joined them; and their meetings having become known, their advancement in Christian knowledge appeared to qualify them for the communion of the Church, to which they were soon admitted, with thankfulness to God.

Young Ince, in particular, thirsted for knowledge and engaged as a teacher in the Sunday-school. His teaching powers being thus called forth, he began to consider whether he ought not to engage in the Christian ministry, and in the service of the heathen. He consulted his pastor, the Rev. Mr. Roby, who exercised him, for some time, in English studies, and then in the rudiments of the Greek and Hebrew languages. His talents being proved, his case was laid before the church, who unanimously recommended him, with Mr. Hampson, and Mr. S. S. Wilson, to the London Missionary Society. They were all three received in June, 1815. See biography of HAMPSON.

Mrs. Ince was excessively fond of her son; and, as

he could not give up the idea of going abroad she complained of him as not having due affection for her. In one of his replies, therefore, he writes, "May 20th, 1817. It grieves me exceedingly, I assure you, my dear mother, to hear you still urging me so earnestly to stay at home. Would you wish me to desert the sacred cause which I have espoused? No. mother! though I love you dearly, and have felt, since I left home, my affections cleave to you with tenfold force, I would not willingly relinquish the cause of my blessed Saviour, in the conversion of the heathen, for 10,000 such dear, dear mothers. The salvation of the heathen world lies near my heart; and I hope this will ever be the case, so long as I may be permitted to tabernacle here below. The language of my soul is 'May the whole earth be filled with the Redeemer's glory.' Amen, and Amen!"

Mr. Ince prosecuted his studies with great success; and Sunday-schools were so highly regarded by him on account of the blessings derived by himself from them, that he wrote, "If God ever permit me to go forth to a distant clime to preach the unsearchable riches of Christ, a Sunday-school shall be one of my principal means; and when thousands of miles distant from my native land, Grosvenor-street school will ever lie near my heart."

Mr. Ince married, and was ordained at Union chapel, Islington; and a short time after, in February, 1818, they embarked for India. They stayed a few weeks at the Cape of Good Hope, and on the 14th of September, landed at Malacca, where he was cordially welcomed by Dr. [then Mr.] Milne, of the Chinese Mission. He proceeded to his work with the Rev. Mr. Beighton, at Penang; and in 1820, he wrote,—"When I left England, I considered Malacca as my station only for a time, and not as my final destination. Mr. Beighton left Malacca for this place in April last, and I, in June, followed him. We are the only Missionaries on the island, and are the first that have settled upon it; so that it is completely a new

station. Brother Beighton's department is the Malay, and mine is the Chinese. Our time is taken up in studying the language, talking to the people, distributing tracts, and attending to *five* schools, which we have established; *two* Chinese, *two* Malay schools, and an Adult Chinese-English school."

Mr. Ince translated into Chinese a Catechism, entitled "Scripture Instructions," compiled by his former pastor, the Rev. W. Roby, for his Sunday-school in Manchester; and he composed, in Chinese, "A Catechism, containing an Explanation and History of Scripture Names," and some small Historical Tracts, in the same language, for the use of the Mission-schools. Mr. Ince and his colleague, Mr. Beighton, continued their important labours at George Town, Penang, the residence of the Governor: and, "in addition to the daily superintendence of the schools, they preached every Sabbath to three distinct congregations—Malays, Chinese, and Europeans. Their ministry was blessed to the conversion of some of the soldiers, by several of whom they were delighted, in hearing them engage in prayer, at their Wednesday evening meetings. These were held in their new chapel in the erection of which they were liberally aided by his Excellency Governor Phillips and other Europeans, and even by some native Mohammedans.

Mr. Ince had attained such knowledge of the Chinese language, according to the united testimony of Dr. Morrison and Dr. Milne, that in the prospect of returning, for a season, to England, Dr. Morrison recommended him to fill the office which he sustained in relation to the East India Company, with a very liberal salary: but this he declined, as it would have required him to leave his Missionary work at Penang.

Disease, however, was commissioned to reduce him in his work. He had lost two children and afterwards his beloved wife, by death, June 1st, 1822. Himself was attacked with fever, in September, 1824, and inflammation on the lungs succeeded; by which he died in joyful hope through Christ, April 24th, 1825, not

quite thirty years of age, sincerely lamented by his fellow-labourers. Dr. Morrison wrote to the Rev. Mr. Roby, "Mr. Ince was esteemed by his colleagues, and by the civilians of Penang, with some of whom I have conversed concerning him, a well-principled, talented, and pious missionary. I mourn on account of his removal. The Society has lost a missionary of promise, and the heathen a messenger of good tidings, who was daily becoming more efficient in proclaiming salvation to them through the blood of the Lamb!"

KNIBB, REV. WILLIAM. This most zealous and successful minister of Christ, possessing extraordinary talents as a teacher and preacher, was by far the most eminent and efficient Missionary among the Negroes in Jamacia. But the singular qualifications by which he was distinguished, were, in a great measure, acquired and matured while a Sunday-school teacher. It was in that service that he was born again of water and of the Holy Spirit, and from that station he entered upon the noble work of a missionary.

Mr. Knibb was born at Kettering, in 1802: his mother was a woman of exemplary piety, and her influence over her son was happy. She sent him when but a child to the Sunday-school connected with the Independent chapel, where he imbibed the chief elements of religious knowledge, by which he was restrained in the path of morality. When little more than thirteen years of age he was apprenticed, with his elder brother, Thomas, to a printer, at Kettering, Mr. J. G. Fuller, son of the Rev. Andrew Fuller, secretary to the Baptist Missionary Society. That gentleman, in 1816, removed his business to Bristol, and acted as a father to those two youths. They both became teachers in the Baptist Sunday-school, Broadmead: in that blessed service, both became converts to Christ; and from that seminary both of them went as missionaries to the Negroes in Jamaica. William Knibb was brought to the knowledge of salvation

by means of an address to the children in the Sunday-school, on Jeremiah iii. 4, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" He was received a member of the Church, and made remarkable progress in various useful knowledge, aided by his employment as a printer.

Mr. Fuller says, "The missionary spark, in both him and his brother Thomas, his honoured predecessor in the missionary field, was evidently kindled in connexion with their secular daily employment. As compositors, the missionary intelligence published in our 'Periodical Accounts,' necessarily passed through their hands; and the Lord was pleased deeply to interest their hearts in the progress of the gospel in India. 'The Islands of the West' had not then assumed that interesting position which they now occupy; but India formed the frequent theme of their conversation. One day, on some allusion being made to the Native Preachers, Thomas burst into tears. On inquiring into the cause, I found he was greatly afraid that as Native Preachers were rising up so rapidly, by the time he should be old enough to go, European missionaries would not be required; Nor was his impression transient. Some time after, the two brothers were overheard conversing on the same subject—Thomas, as usual, indulging his apprehensions. But William was a stranger to such feelings; he always hoped. 'Never mind, Thomas,' said he, 'the Society cannot do without printers, and I am sure Mr. Fuller will recommend us; and then we can preach too, if we like!' This was before either of them had publicly professed his attachment to the Saviour."

Mr. Thomas Knibb, having finished his apprenticeship, offered himself as a Missionary school-master, and was sent by the committee of the Baptist Society to conduct a large school at Kingston, in Jamaica, in connexion with the Church under the care of the Rev. James Coultart. His services, both as a teacher and a preacher were efficient: but his course was short, and he died after only a few days illness.

Mr. William Knibb had now closed his term as an apprentice, and he promptly offered himself to fill the vacant post in the room of his brother. He was accepted; and after due preparation, sailed from London in November, 1824, and landed "At Port Morant, February 12th, 1825. Under his management the school prospered greatly, while his services were eminently acceptable as a preacher. A new Church was formed at Port Royal, of which he took charge; and his labours there were greatly blessed. But these duties, in addition to the superintendence of the school at Kingston, proved too much for his strength. For this and other reasons, he removed, in 1829, to Savanna-la-Mar, and was succeeded in the school by Mr. John Clarke, now of Africa, who had been sent out to relieve him. In the following year, however, the death of Mr. Mann deprived the large church at Falmouth, of its pastor; and with the concurrence of his brethren, Mr. Knibb complied with the request of the Church at Falmouth." "I called a Church-meeting," said the Rev. Mr. Burchell, in a letter to the Directors, when between 400 and 500 members were present, special prayer-meetings having been previously held. I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene—the whole Church simultaneously rose, and held up both hands, and then burst into tears. My feelings overcame me and I wept with them. 'This,' I said, 'is truly the Lord's doing.'" "The Lord was with him; and in the midst of opposition from the adversaries of truth and righteousness, gave such success to his exertions, that at the close of the following year the Church numbered 980 members!"

Mr. Knibb became known to the British public in 1832, in consequence of an insurrection of the oppressed Negroes, when a grievous persecution was raised against the missionaries under the charge of having instructed the slaves. Several chapels of the Baptists and Weslevans were pulled down by white magistrates and officers, and a "Church Union" was

formed with the express determination to expel all ministers of the gospel from the Island. Mr. Knibb was deputed, by his brethren, to visit England, and lay before the country a true statement of matters in Jamaica, especially the sufferings of the missionaries and the greater afflictions of the Negroes. Up to this time the Baptist, like every other Missionary Society, had carefully abstained from political questions; but on the 21st of June, 1833, at the annual meeting of the Baptist Society, Mr. Knibb detailed the abominations of the slaves, and the atrocities of the slave-holders. These details called forth the indignation of the community; compensation for the destroyed chapels was granted by the government, and the abolition of slavery was decreed. Mr. Knibb returned in triumph to Jamaica: liberty was proclaimed to the slave August 1st, 1834; and on August 1st, 1838, slavery itself was extinguished. And in all this the influence of Mr. Knibb is believed to have exceeded that of every other individual.

We cannot detail the labours of this great man. But we may adopt the language of the Rev. Mr. Aldis:—"He secured the respectful attention of our legislators, and even influenced their decisions. To a great extent he originated and systematized the plans which secured to the emancipated Negroes, not only the remuneration of their labour, but a share in the inheritance of the soil. He did more than any other man to raise the supply of funds required for rebuilding the Jamaica chapels; to procure ten additional missionaries for the Churches there; to originate and confirm the mission to Western Africa: to teach the Jamaica Churches to become independent of British charity; and, lastly, to procure a free gift of *six thousand pounds*, to free them from embarrassment, and to complete their independence. It is but little to say, that he was the only man amongst us who could have accomplished these things. This is the honour we claim for our departed friend; or rather, this is the grace which we conceive our God confered upon him.

"As a husband and a father, he was an example in duty. As a friend and brother minister, he never was surpassed. One illustration shall suffice. At midnight he heard of the alarming illness of another missionary: he rose, and went to the sick man over dangerous roads. He waited, and watched, and prayed in the chamber of sorrow. 'Brother,' said Mr. Knibb, 'is there anything that distresses you?' The dying man replied, 'I have no anxiety about my soul, that is safe in the hands of Christ; I can trust my wife and children to the care of God: but I fear lest the liabilities on my chapel, not being met through my death, should bring dishonour on the cause.' 'Be at rest, my brother,' our departed friend answered, 'I will take them on myself!' Those liabilities were more than £2,000, and Mr. Knibb was greatly burdened with his own at the time."

Mr. Knibb pursued his useful course until November the 9th, 1845, when he baptized *forty-six* persons; and preached in the evening: after this service he caught cold, was seized with fever on Wednesday, the 12th, and died on Saturday, the 15th, deeply lamented by all denominations of Christians!

MARSHALL, REV. RICHARD. This faithful man was a Missionary to the natives of Western Africa. He was called away from his work at an early age to his heavenly reward; but during his short course he laboured like a true servant of Christ. He was the youngest of a numerous family, and born December 21st, 1804; in the parish of Felton, Northumberland. His parents were respected members of the Wesleyan Society, and his early years were privileged with the means of grace. When about thirteen years of age he went to reside with a brother settled at Newcastle-upon-Tyne, and there entered into a Sunday-school, whose hallowing influences were highly beneficial to him. He was shortly after appointed a teacher. At that time he was not religious; but "by the addresses delivered to the children," he says, "I began to think

matters were not right between God and myself: and these impressions were often increased by hearing the preachers at the New Road chapel.

For about five years he continued in this state of mind, diligent in his services as a Sunday-school teacher, and when nineteen he was enabled to rejoice in the pardoning love of God. The managers of the Sunday-school requested him to take charge of a select class of the elder boys; and he met them one evening in the week for the purpose of religious instruction. "Many of this class," it is stated, "have since become teachers, and they regard his memory with the tenderest affection." He was appointed a public prayer leader, and soon after a "Local Preacher." In 1827, he was sent as a kind of missionary evangelist, to carry the gospel to the destitute villagers in the interior of Northumberland. For ten months he laboured successfully in that dark region; and in 1828, he offered himself to the Wesleyan Missionary Committee, for the work of foreign missions. His services were accepted by them; and he was appointed to labour at St. Mary's, on the river Gambia, Western Africa. In September he married Miss Ann Liddell, a young person of eminent devotedness to God; and who, "in reference to the mission, had a spirit equal to that of her husband." In October they proceeded on their voyage, and in five weeks they landed at Sierra-Leone.

Mr. Marshall entered on his work with zeal and diligence, having two objects especially in view—the training of native preachers, and the translation of the Scriptures. He had commenced the study of Arabic before leaving England; "and such was the progress he made in the Jolloof language, the vernacular dialect of the country, that in the space of three months from his arrival he completed a translation of the first part of the Conference Catechism; and at the time of his decease, about two years after, he had commenced a translation of a part of the Holy Scriptures. With respect to native preachers, two individuals whom he

recommended to the Missionary committee were afterwards accepted, and their names were recorded on the Minutes of Conference as assistant missionaries."

Mr. Marshall continued his labours with every prospect of great success, but he was attacked with the country fever—so fatal to European constitutions, and after an illness of five days, he ended his earthly labours, August 19th, 1830. His wife was confined with the same fever, but two days after his death she set sail for England, and reached Bristol on the 1st of October, on which day she was delivered of a dead child, and died on the day following. The names of this devoted pair, however, are honourably identified with the cause of Christ in Africa.

MAY, REV. ROBERT. This eminently useful missionary has left a name honourably identified with Sunday-schools, not only in England, but in America and in India. He was a native of Woodbridge, in Suffolk, about the year 1788. At an early age he was sent to a Sunday-school, where he began to fear God; and while young he devoted himself to the service of the Redeemer as a teacher. Having given himself to the work of missions, he was placed at the Missionary college, Gosport, in 1808. In 1811, he was appointed to Vizagapatam, to succeed the Rev. Mr. Des. Granges, who had died in July, 1810. Mr. May, when in London, and waiting to proceed to India, visited the flourishing Sunday-school connected with Silver-street chapel; and there he evinced his admirable talents for addressing children, and teachers also, appeared to many, and were the means of good to both parties. There he made the acquaintance of one of the most zealous and gifted of the teachers, Mr. Pearson, who afterwards became a missionary, and his colleague in India.

British India was not, at that period, open to our missionaries; and they were obliged to proceed thither by America. Mr. May, therefore, sailed January 24th 1811, in the ship "Active," and arrived, March 23rd,

at Philadelphia. He was cordially welcomed by the American Christians; and their hospitality was abundantly rewarded by his visits to their Sunday-schools: for during his tarrying two months, he introduced the system of gratuitous teachers among them, which operated very beneficially, and formed a new and most blessed era in the history of Sunday-schools in America.

Mr. May left Philadelphia, June 1st, 1811, in the "Harmony," and arrived at Calcutta, March 21st, 1812. Though sent to Vizagapatam, especially to promote education, circumstances led him to settle at Chinsurah, a town about twenty-two miles north of Calcutta, on the west bank of the river Hooghly. In February, 1813, he commenced his labours among the children, and wrote to the Directors requesting an allowance to employ native school-masters. His desire was granted, and the Directors urged their missionaries to establish native schools at Bellary, Vizagapatam, Ganjam, and Travancore, in connexion with the preaching of the gospel.

In the missionary report for 1815, the Directors declare his zeal and progress, and that "he appears to have made considerable improvements in the mode of conducting his schools. He had forty boys and seventeen girls in the native school, Hindoos and Mussulmans, in nine classes, *seven* Bengalee and two of English. About 300 of the natives have visited the school, as well as many European gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. Mr. May continues also to study the language of the country, and to preach the gospel on Sunday-evenings in the town."

In the report of 1816, the directors say, "We have now the pleasure to state that Mr. May has been encouraged to establish in that very populous neighbourhood, *twenty schools*, containing *one thousand six hundred and fifty-one children*, among whom are *two hundred and fifty-eight* sons of Brahmins. These

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he regularly superintends; and in so doing, receives encouragement and support from the regular authorities of the country."

Mr. May established also a school for teachers, in which were fourteen young natives. Some of his native teachers were Brahmins, and many of the native boys were found clever, so as to be employed as monitors. "The children generally meet in the open air," he says, "under the shade of a tree, which saves the great expense of building school-rooms. I sit down in the midst of the children, and then bid them show me their writing, which they read to me, and afterwards they repeat their tables and lessons."

In the report of 1817, it is stated, "Mr. May, in his letter, informs us that the number of schools under license amounted to no less than *thirty*, in which there are more than 2600 children under instruction." The Directors add, "We have the satisfaction of having sent out to his assistance, Mr. Pearson, who, from his zeal and experience in the superintendence of schools in London, appeared to be highly qualified for that purpose."

In 1818, they say of "Chinsurah. Here Mr. May has long laboured in the ministry of the word, and is now assisted in his work by Mr. Harle, an European, who has resided some years in India. The providence of God has favoured Mr. May with extensive opportunities of being useful in this line of service. There are now *thirty-six schools*, and the number of children is nearly 3000."

This laborious servant of God was taken away in the midst of his usefulness: for he died after a few days illness at the house of the Rev. H. Townley, in Calcutta, August 12th, 1818: when Mr. Keith, a missionary colleague, wrote to the Directors, "The benefits of Mr. May's labours will be reaped in after generations. It was in his heart to establish at Calcutta a Society for the education of the natives of India. Like David, he collected materials, but was not allowed to build the house. Only *nineteen* days after

his death, the 'Calcutta School Society' was established for the diffusion of useful knowledge in India of every description. Some of the members of that Society can remember, that Mr. May corresponded with them on the necessity and utility of such an Institution. Long may it flourish, that the desire of our deceased brother may be fulfilled, *that all the children in India may be able to read and write portions of the Bible!*"

Mr. May's admirable talents for addressing children may be seen in his beautiful "Letter to Sunday-schools:" a small but enduring monument of his excellent gifts and lovely spirit, published by the Religious Tract Society.

Scripture education received a powerful impetus in India, from the labours of Mr. May. The Rev. W. Ward, in his "Farewell Letters," says, "April 11th, 1821. Not less than 20,000 Heathen children, I presume, are now under instruction in India." And we learn that, besides the schools sustained by the various Missions, the schools of the Government, in 1845, contained no less than 17,360 children, of whom 13,600 were Hindoos or Mohammedans!

MILNE, REV. DR. This eminent Missionary to the Chinese was disciplined in a Scottish Sunday-school. He was first a scholar, and afterwards a teacher; and, as the Rev. R. Philip, his biographer states, "It was the spark of Sunday-school zeal which kindled the flame of missionary enterprise in his bosom."

William Milne was born in 1785, at Kennethmont, in Aberdeenshire: his father died when he was six years of age; and his mother gave him the education common at that period among the Scotch. He learned by heart, the Assembly's Shorter Catechism, and Willison's Mother's Catechism, while he hated religion, and began the custom of profane swearing, though he "sometimes said his prayers at night, for fear of evil spirits." But about his thirteenth year a partial reformation took place in him, chiefly by read-

ing Willison's Treatise on the Sabbath, and Russell's seven Sermons, by the example of two pious persons, the dread of temporal evils, and the representations of the sufferings of Christ, as given at the sacramental services. All the good impressions thus produced were rendered permanent and saving, by his attendance at a Sabbath evening school, established by the Rev. Mr. Cowie of Huntley. "Sometimes I used to walk home from school alone," he states, "about a mile, over the brow of the hill, praying all the way. At this time I began the worship of God in my mother's family; and also held some meetings for prayer with my sisters and other children in a barn belonging to the premises." When about sixteen he became acquainted with Adam Sievwright, a man in humble life, whose pious instructions and prayers were a blessing to him. "Books," he says, "were my constant companions: a book entitled, 'The Cloud of Witnesses,' containing an account of the persecution in Scotland in the reign of Charles II, gave me an exalted idea of the excellency and power of Christianity." This book of the "Martyrs in Scotland" was read by him with the deepest interest, exciting within him ardent zeal for Christ. Boston's "Fourfold state of Man," his "Believer's Espousal to Christ," and the ministry of Mr. Cowrie, greatly aided his spiritual progress; and when he was about eighteen, he was received a member of the Christian Church at Huntly.

William Milne engaged as a shepherd, with one "in whose house God was not worshipped: but his confession of Christ won them over to establish family prayer; and thus both his master and mistress became followers of the Saviour. He took a very lively interest and an active part in the Scottish Sabbath-schools. His spirit may be seen in one case. Going one night with a friend to visit a school, the road lay through a solitary glen, which resembled the recess among the hills where he had consecrated himself to God. The scene recalled his vows. He paused, and said, 'I am afraid to enter on the solemn work of the

evening without special prayer.' The two friends knelt down together, and spent a considerable time in fervent wrestling with God. It was in this spirit he entered the schools. He also established winter evening prayer meetings, in the destitute corners of the parish; and, with a few young men, who were like-minded with himself, went from house to house praying and speaking with the poor."

Mr. Cowie, his minister, had belonged to the Secession Church, but now he became an Independent; and, as Mr. Philip states, "He sacrificed his name and his place, influential as they were among the Antiburghers, that he might promote Foreign Missions, Home Itinerancies, and Sabbath-schools. He threw all his mighty zeal into the cause of universal evangelization." "Thus the Church at Huntly was both literally and emphatically a Missionary Society. In this way William Milne became acquainted with the subject of missions." He offered himself, and was accepted by the Directors of the London Missionary Society; and, in 1809, entered their college under Dr. Bogue. In 1812, he was appointed as a colleague of Dr. Morrison, in China; and having married Miss Cowie, an estimable lady of Scotland, they sailed for China, September 4th, 1812. A detail of his invaluable labours as a missionary to the Chinese cannot here be given. He projected and urged the important mission to Madagascar, he succeeded in mastering the Chinese language, co-operating with Dr. Morrison in translating the Scriptures. He was honoured with a diploma, as Doctor of Divinity. Ten years he spent as a missionary to China, rendering great service, under peculiar difficulties, to the cause of Christ among the Heathen. Mrs. Milne died May 4th, 1816; and Dr. Milne finished his earthly labours, June 2nd, 1822; leaving a name greatly honoured, as a faithful servant of the Divine Redeemer.

MORRISON, REV. ROBERT, D.D. This great man was the first Protestant Missionary to China; and God

honoured him with the admiration of the whole Christian world, by his extraordinary labours in compiling a Chinese Dictionary and Grammar, and translating the Holy Scriptures into that difficult language. But Dr. Morrison's vast biblical knowledge and exalted Christian character were eminently promoted by his being first a Sunday-scholar, and afterwards in Sabbath-school teaching.

Robert Morrison was born January 5th, 1782, at Morpeth, in Northumberland: but three years after his parents removed to Newcastle-upon-Tyne, where his father, a truly religious man, was for many years an elder of a Scotch Church. Robert was instructed by his maternal uncle, a respectable school-master; but on Sabbath evenings, he was privileged to attend the public catechetical instructions of the Rev. John Hutton, in a kind of Sunday-school, at the High Bridge Chapel; where, "in his thirteenth year, he repeated one evening, without a mistake, the whole of the 119th Psalm, Scottish version."

He was bound apprentice to his father, as a boot-tree maker, and continued to enjoy the Sunday evening catechisings, which tended greatly to enlighten his mind. In 1798, he became a member of the Presbyterian Church; and formed, with several other youths, a "Praying Society," who met every Monday evening, in his father's workshop, for devotional exercises. Some of this little band met almost daily for religious reading, and conversation, and devising plans of doing good. Such was the character of his sterling piety, that even at this early age, he often conducted the domestic worship of his father's house: and over the spiritual welfare of a lad, who was apprenticed to his father, he watched with holy assiduity, instructing him in the principles of religion, and taking him aside to pray with him. His attendance on public worship was constant; and the intervals of his Sabbaths were devoted either to the teaching of poor children, or visiting the sick. By this Sunday-school exercise he was disciplined for greater things in the

service of God, and for his extraordinary labours as a missionary in China.

"His Saturday evenings were often employed in seeking out objects of distress, whom he might thus visit and relieve; and the mingled zeal and tenderness with which, as a member of the Friendly Poor and Sick Society, he performed this service, afforded no faint indication of the spirit in which he afterwards yearned over the millions of China, and persevered in seeking their salvation."

Neither Scotland nor Northumberland had, at that time, generally adopted the system of Sunday-schools; and from these exercises, young Morrison was soon called to other labours. Considering his station, his reading was extensive; and his piety was nourished by habitual devotion; for all which he redeemed time by early rising, and by uniform diligence. Particulars of his history in this respect may be seen in his instructive Memoirs. He began also to learn Latin; and before he had completed his twenty-first year he was accepted by the Directors of the London Missionary Society. While at college he made great progress in his studies; and he embarked for China, in January, 1807. He succeeded so well in mastering that difficult language, that on the day of his marriage, February 20th, 1809, he was appointed Chinese translator to the East India company's factory, with a salary of £500 a year. Perseverance marked his proceedings; and, under great privations, he laboured diligently in the compilation of his Chinese Grammar, and Dictionary, as well as in the translation of the Scriptures. He was delighted in receiving, July 4th, 1813, his valuable assistant in the mission, Mr., afterwards Dr., Milne. In January, 1814, he presented the Bible Society with the translation of the New Testament in Chinese. In 1815, he accompanied Earl Amherst, Ambassador Extraordinary, from the British Court to the Court of Peking, as Chinese Secretary. In 1817, the Glasgow university made him Doctor of Divinity; and, in 1819, he completed the translation of the

whole Bible! In 1820, he founded the Anglo-Chinese college; and his Chinese Dictionary, in three volumes quarto, was printed at the expense of the East India Company.

Dr. Morrison, in 1824, visited England, and presented to the British and Foreign Bible Society, at its General Meeting, in May, his translation of the whole Bible and his Dictionary printed in Chinese. These were received with admiration and devout thankfulness to God. In 1825, he returned to his work in China, and spent the following nine years in useful labours as a missionary; but on the 1st of August, 1834, he finished his earthly course, at Canton, in the lively hope of eternal glory through Jesus Christ.

All attempts, in this place, will be entirely inadequate to show the importance of the labours of Dr. Morrison, during twenty-seven years as a missionary, or of his services for twenty-five years as Chinese Interpreter to the East India Company.

MUNCASTER, MR. JOHN. This lamented young man was a missionary student, but drowned while bathing, May 7th, 1832, in the river Ouse, at Turvey, Bedfordshire. He was born at Cleator, near Whitehaven, and enjoyed the blessing of pious parents, who brought him up in the fear of the Lord. At an early age he discovered tenderness of conscience, with deep impressions of the grace of God; and, as he was seen to possess good talents, improved by education, his exemplary behaviour attracted the attention of a benevolent gentleman, who had a large hat manufactory in the village, and he engaged him as teacher in a Sunday-school, which he had established for the families of his work people. Delighted with the diligence of his young friend, he often said, that he never had any teacher who pleased him so much as John Muncaster.

When he left his father's house, to be an apprentice at Whitehaven, he repaired at once to a Sunday-school; and, at his own request, was added to a class

of youths, who were, alternately, the one Sabbath placed under the tuition of an experienced and pious teacher, and the other, employed in teaching younger classes. He thus became an efficient agent in the school and a pattern of behaviour in his duties, arising, there can be no doubt, from his heartfelt devotedness to his Saviour.

In the year 1828, he was admitted a member of the Church assembling at Duke-street chapel, Whitehaven, and manifestly advanced in the experience of divine things. His becoming a Church member gave him a fresh impulse in the service of his Redeemer; and in July, 1830, he addressed a letter to his pastor, in which he, for the first time, made known his desire to engage in the work of the gospel among the Heathen. His minister repeatedly conversed with him on the subject of his letter; and, in order to ascertain his intellectual capacity, an exercise was prescribed to him on "The duty of Christians engaging in efforts to evangelize the Heathen world."

This exercise was performed in a manner that proved his talents for the work; and with his pastor, he commenced the revisal of his Latin; by himself he acquired so much acquaintance with the Greek, as to commence reading the New Testament in that language. Every thing combined to show that he possessed the qualifications, the piety, the enterprise, and the patient perseverance adapted to an evangelist to the Heathen; and, on application, he was accepted by the London Missionary Society.

Mr. Muncaster was placed under the tuition of the Rev. R. Cecil, of Turvey, Bedfordshire, in the middle of October, 1831. He prosecuted his studies with diligence, and made satisfactory progress, while he was highly acceptable as a preacher in many places. His letters at this period speak of his happy state of mind, and of his affectionate regard for his excellent tutor. On the last Sabbath of his life he preached three times, by appointment, at Carrington, nine miles from Turvey, discovering peculiar fervour in the whole

services, as a faithful servant of Christ, and the next day, Monday, he returned to Turvey. The day was fine, and four of his fellow-students accompanied him to bathe in the Ouse, when melancholy to relate, though a good swimmer, he was paralyzed, and thus called to meet his Lord!

PEARCE, REV. W. H. This very useful Missionary to India, at an early period, began his life of public usefulness as a Sunday-school teacher. He was born January 14th, 1794, the eldest son of the Rev. S. Pearce, M.A., a greatly respected Baptist minister of Birmingham. His mother was a woman of sincere piety, and her example was a blessing to her son; especially as his father died in 1800, when he was only six years old, and she died in 1804. On the former sad occasion he was adopted by Mr. Nichols, of Nottingham, a gentleman who occasionally preached the gospel for years before he became a settled pastor. He frequently took William with him to Arnold, a village where he used to preach; and his sermons and conversation were the means of good to the youth, as he encouraged him to take part in the Sunday-school.

Mr. Nichols perceived that William took much delight in the school, and he engaged him to assist in giving out the hymns in the village worship. He entertained the idea also of his being called to the work of the ministry; so that after sending him to an ordinary school, he placed him, in 1806, under the Rev. Dr. Ryland, at Bristol; where, except composing sermons, he went through the regular course of four years studies required at the college.

In the year 1810, Dr. Ryland was visited by Mr. Collingwood, printer to the University of Oxford, when he saw young Pearce; and learning his history he kindly offered to take him as his apprentice. This proposal was accepted; for "Mr. Collingwood was all that could be desired as a scholar, a gentleman, and a Christian; and the CLARENDON PRESS afforded him

every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India."

Mr. Collingwood sometimes preached in the destitute villages around Oxford, and his example, with the pious zeal of his daughter lending religious books to Pearce, led to his decision in the service of God. Thus decided, he engaged with ardour in the Sunday school, as a teacher, and joined the Baptist Church under the Rev. J. Hinton, October 24th, 1813. Here he was greatly esteemed by his fellow teachers. His mind was, however, set upon India, to be a missionary, for which he offered his services, while yet an apprentice, and he was accepted by the committee of the Baptist Society. Arrangements were made for his proceeding to Serampore; but in the mean time he set up in business as a printer and stationer in Birmingham. On the 17th of May, 1817, however, he set sail for India. Mr. Pearce's character, at this period, will perhaps be best understood from the following passages in a memorial:—

"At a meeting of the teachers of the Oxford Sunday-school Society, held March 6th, 1 817, it was unanimously resolved that, although this Society passed a vote of thanks to Mr. W. H. Pearce on his removal from Oxford, they are desirous of expressing in a more especial manner (antecedently to his leaving his native country) the very high regard in which they hold his endeavours to promote their interests. They particularly call to mind his having been one of the earliest and principal promoters of the Institution; his acceptance of the office of secretary, which he held from its establishment, till his leaving Oxford; his uniting with the secretaryship the no less important duties of sub-treasurer and depositary; his valuable assistance in the superintendence of two of their schools; his anxiety to aid in the formation of the male and female Adult schools; his assiduity in promoting their interests when established; his punctual discharge of the office of visitor to the schools, in

which his judicious conversation with the parents greatly contributed to the prosperity of the children individually, and of the Society collectively; and finally his excellent and highly beneficial example, to which the teachers in general refer much of their zeal, constancy, and delight in this work. The teachers beg Mr. Pearce's acceptance of the Rev. Hugh Pearson's Memoir of Dr. Buchanan, once a faithful labourer in the same cause [in India]. Though they expect to see the countenance of their friend no more on earth, they hope in the honoured band of missionaries to behold it with joy at the resurrection of the just. Signed on behalf of the teachers,

Ed. Steane,
J. W. Slatter, } Secretaries."

Mr. Pearce's labours in the establishment of the Baptist Mission Press; his exertion in originating the cause of native female education; his designation to the work of the ministry as pastor of Colinga Native Church; his literary labours, as Editor of the Calcutta Christian Observer; his advocacy of the abolition of Infanticide; his secretaryship of the Calcutta School Book Society; his assistance in the Bengalee translation of the Scriptures; his religious books and tracts in Bengalee; and his success in awakening the friends of India, while visiting England, are all most instructive. In the midst of his usefulness, however, he was called to his eternal rest by means of the cholera, after only one day's illness, March 17th, 1840.

Testimonies of the most honourable kind were given to his character by many; the Rev. Mr. Boaz, Independent minister, as Editor of the *Christian Advocate*, Calcutta, says, "It is our mournful duty to announce to the friends of missions, the death of one of the most devoted and useful labourers, the Rev. W. H. Pearce, of the Baptist mission in this city. As the pastor of a native Church; the composer and translator of several useful tracts and books, as secretary to the School Book Society, and conductor of the mission press; as an efficient adviser in all public societies,

and as a judicious counsellor and sincere friend in private life, Mr. Pearce has lived in the midst of this people for upwards of twenty-three years, inclusive of his late visit to England."

At a public meeting of the Calcutta School Book Society, Sir Edward Ryan, the Chief Justice, proposed a resolution lamenting his death and acknowledging his services; in doing this, that distinguished gentleman said, "This Institution was formed in 1817, and Mr. Pearce arriving in the country at the close of the year, manifested an interest in its concerns almost from its commencement. For more than half the period between that and the present time, I have been witness to his zealous efforts. In 1818, it seems, he began to print some of the Society's works. In 1819, he was engaged preparing for the Society a book on Geography, which has been translated into Bengalee and Hindui. In the years 1827 and 1828 he was secretary to the Society. From 1832, to his lamented death, he was your financial secretary. And I can say that during the whole of the long period he was engaged in the service of the Society, a more zealous, active, and tried friend to education upon enlarged and liberal principles, could not be found. By his firmness and discretion, he, for nearly twenty-three years, carried out the principles on which the Society was formed; and to which it owes every thing."

The resolution was seconded by the Hon. H. Wilberforce Bird, Member of Council, who bore a similar testimony to the virtues of Mr. Pearce, and said, "There were gathered around his grave men of all sects and denominations — Hindus, Mohammedans, Anglo-Indians, Europeans, persons of every different shade of opinion in the Christian Church, all desirous of paying the last tribute to departed worth."

An inscription, as an epitaph, over his grave, declares his character correctly and truly: part of it is—

"Sacred to the memory of the Rev. William Hopkins Pearce, eldest son of the Rev. Samuel Pearce, A.M., Birmingham, for more than twenty years a

zealous and devoted missionary; the founder of the Baptist missionary press, Calcutta; pastor of the native Church in South Colinga; one of the first movers of native female education in India, and the constant and zealous advocate of whatever tended to promote the glory of God, and the present and eternal welfare of men!"

PEARSON, REV. J. D. This singularly useful missionary to India owed most of his eminence to his discipline in a Sunday-school. He was born, January 18th, 1788, in London, his father being a respectable wholesale dealer in the city. He was not favoured with early religious advantages; but his conscience was made tender when but a youth. He received a liberal education in Yorkshire, and, in 1802, when fifteen years of age, he was called to the duties of commerce. This occupation was far from congenial with his state of mind; and he gladly devoted his leisure hours to reading and study; by which he was led to perceive that religion was essential to happiness. Thus he was drawn to inquire into its nature, and to study the blessed word of God. He had no Christian friend to guide him; but the light of divine truth illuminated his mind; his prejudices vanished, and he was enabled, by the Spirit of God, to lay hold on the hope set before him in the gospel by Christ.

Young Pearson was led to hear the gospel at Silver-street chapel, in the city, where he learned the existence of the Sunday-school; and through the invitation given at a public service for the school, he was led to engage himself as one of the teachers. In this honourable service he found some kindred spirits, and abundant means of religious improvement, so that his character became highly esteemed. But his religious habits displeased his father; who, in 1818, seriously proposed to him the relinquishment of his religious connexions, for which he would give him liberal advantages in business; or, if he persisted in his opinions and habits, leaving the parental abode. After mature

consideration and prayer for the Divine direction, he gave up his worldly prospects with his father, and left home, suffering reproach for Christ.

From this time he considered himself a child of Providence, which favoured him greatly, for being well known as a young man of integrity, he soon obtained a respectable situation as clerk in a mercantile house in the city. In 1812, therefore, he became a member of the Church at Silver-street chapel; and in this new connexion the consistency of his deportment and his unaffected humility secured for him the esteem and love of his fellow Christians. In the Sunday-school, his talents for business, his mental endowments and his devotional spirit, induced his fellow teachers to choose him as secretary to the school, and afterwards Superintendent. In these offices he laboured with diligence, zeal, and success, as he possessed a peculiar talent for communicating divine knowledge, which was crowned with the blessing of God.

Mr. Pearson's self-denying decision somewhat affected his father, as he knew his uprightness of character. His mother felt for him as a parent and listened to his exposition of the gospel, so as to embrace the doctrine of Jesus Christ. His two sisters also and three brothers were by this means induced to seek the salvation of their souls; and thus, by his decision and exemplary behaviour, he became the agent, under God, of unspeakable blessings to most of his family.

During his official service in the Sunday-school, he became acquainted with the Rev. Robert May, a zealous teacher, who had been ordained as a missionary to India. By intercourse with that singularly gifted young man, Mr. Pearson was directed to consider the degradation of the Heathen. This being known, in February, 1816, he was invited to engage in the missionary work in India, especially in the school department, so large a measure of success attending the labours of Mr. May. He yielded to the request, and was accepted on the 25th of March; and as his education had been good, and his mind improved in an

extraordinary degree by various studies, he was appointed, because of the urgency of the case, to assist Mr. May in the superintendence of the numerous schools, under the patronage of government, in Chinsurah, and other places in the neighbourhood of Calcutta. To this work he was publicly ordained on the 29th of August, and on the 30th he set sail from England.

On the decease of Mr. May, August 12th, 1818, the whole charge of the schools devolved upon him; and at the unanimous request of the inhabitants he undertook the duties of the settlement church. The zeal and judgment he evinced in superintending the schools elicited from the Marquis of Hastings, as Governor General of India, "his entire approbation."

In an admirable letter, December 31st, 1819, he says, "Our brethren are indefatigable in devising and pursuing every possible means of fulfilling their errand: all of us, I trust, are striving who shall be the greatest scholar, greatest in the eyes of his Maker, and least in his own esteem." Thus Mr. Pearson contributed in a very eminent degree to the success of the mission. Some of the best elementary works in the Bengalee language are from his pen. In 1823, twelve different school publications prepared by him in Bengalee were on the list of the Calcutta Tract Society. Among these are:—1, Twelve Discourses on Important Subjects. 2, The History of Joseph. 3, A Manual of Devotion. 4, The First Catechism. 5, The Mother and Daughter. 6, The Parables, and Miracles of Christ, with Catechetical Remarks.

Mr. Pearson's qualifications and devout spirit among the children, may partly be known from the following, as he writes:—"I sit amongst them, hear them read and repeat their catechisms, and ask them questions, whilst many of their parents and others are standing without looking on. Now to witness the scene in this heathen land, this land of darkness and of death, how glorious, how delightful! but to be a partaker, to be actively at work in it, calls forth many

tears of gratitude and joy. O my God! if it be thy blessed will, thus, thus engaged, may death find me! I am continually employed from morning to night in my blessed work: what can I wish for more? What but for a heart willing to expend the last drop of its blood, as a feeble, wretched return to that Saviour, who is the source and Author of all that I hope for or enjoy!"

While so much was being done thus among the male children of the Hindoos under Mr. Pearson, a Native Female School was commenced in 1823, by some young ladies of respectability at Chinsurah. They had been impressed with its importance, by the female members of the mission; and, for this purpose the ladies engaged in the study of Bengalee, to be able to superintend the school.

Mr. Pearson's health, generally good, began to fail at the close of this year, and he proceeded, therefore, to England in April, 1824. He found great benefit by his native climate, and returned to India, in June, 1829, resuming his labours, which he continued until his lamented death, November 8th, 1838. His removal was felt as a serious loss to the Hindoos of Chinsurah, and generally to the interests of the mission on account of his acquirements, as well as his eminent and exemplary character as missionary of Christ to the heathen.

PRITCHETT, REV. EDWARD. This useful Missionary was a native of Birmingham, and received his chief religious training as a teacher in a Sabbath-school. He was born in 1772; but at an early period removed to London, where, in his twentieth year, he was brought to seek the salvation of Jesus Christ, by the ministry of the Rev. Mr. Radford, of whose church he became a member. Soon after, Mr. Pritchett engaged as teacher in a Sunday-school recently commenced by a gentleman named Johnson; and in that office his talents and Christian virtues became so conspicuous, his labours being blessed to many young

persons, that his friends urged him to offer himself as a labourer in the London Missionary Society. After much conference with judicious persons and prayer for the Divine guidance, he followed their advice, and was accepted by the Directors.

Mr. Pritchett possessed "astonishing aptness for the acquisition of languages," which, with his admirable temper and deep piety, as testified by Dr. Bogue, his tutor, led to his appointment to India; and for that field of labours he was ordained in London, January 26th, 1809. He was stationed at Vizagapatam, where he pursued his labour with successful diligence. In 1818, having finished his translation of the New Testament into the Teloogo language, he offered it to the Calcutta Auxiliary Bible Society, by whose recommendation, after examination by learned men of the College of Fort St. George, it was adopted; and 2000 copies of it printed at Madras. He persevered in his work, labouring to finish his translation of the Old Testament: this he had nearly completed; but while preaching, June 4th, 1820, he was taken ill, and on the 13th expired, lamented by all who knew him as a man of God, a true Christian missionary.

REID, REV. JOHN, M. A. This truly devoted and estimable missionary to the Heathen in India, was born June 17th, 1806. His parents were persons of great worth, natives of Scotland, but settled in London, and generous friends of the cause of the Redeemer. Mr. Reid was an elder of the Scotch Church, in Westminster; and, for many years, one of the Directors of the London Missionary Society.

Brought up in the fear of God by his excellent parents, the mind of John became influenced by the grace of God at an early period: for, during several years, at a boarding school, he enjoyed the society of a pious son of his pastor, the Rev. Mr. Gregg; and his conversation and prayers were made a blessing to him, leading him to devote himself to the service of his Redeemer.

John Reid, on leaving school, engaged in the service of his cousin, a young man of sterling piety, just entering into business; and, before he had completed his sixteenth year, as he states, "On the last Sabbath of April, 1822, I made an open profession of my attachment to the Saviour, by entering into Christian communion with the Church," with his parents. Having given himself thus publicly to the Lord, he manifested zeal for the Saviour's glory, and sought how he might do good to others. His letters to his younger brothers show his zeal for God, and he now engaged in the work of Sabbath-school teaching. But he began also to contemplate the work of the ministry, and especially the service of Christ among the Heathen. He left business, therefore, and went to pursue a course of study under Mr. (now Dr.) Halley, then minister of the Congregational Church, at St. Neot's, preparatory to his proceeding to the University of Glasgow. There also he was zealous in the Sunday-school. In a letter, dated June 19th, 1824, to one of his sisters, he states that he had been elected President of the St. Neot's Sunday-school Teachers' Society, in room of another, who, for some special reason, was retiring from office.

In October that year he proceeded to Glasgow to complete his studies in the University; and there he renewed his Sunday-school labours. Dr. Wardlaw, in his Memoir, says, "During the period of his residence, from session to session, in Glasgow, he took an active part in Sabbath-school teaching. It was at Woodside, a village about two miles from his residence—north-west from Glasgow. It was chiefly collected and held together by him." In a letter to his sister, January 1st, 1828, he writes,—

"During last summer, my Sabbath-school at Woodside was almost deserted, in consequence of a fellow teacher leaving it who used to attend it during my absence. He has married a wife, and therefore cannot go so far from home every Sabbath evening. I have now the superintendence of the school in my

own hands. There are two teachers who assist me in the labour; but the whole is under my management. On this account, the expense of the school has fallen upon me. The more experience I have of Sabbath-school teaching, the greater is the delight I find in it. It only makes me long to be engaged more fully and actively in the service of my God, whose service is perfect freedom, and perfect enjoyment."

Mr. John Reid was privileged, in the summer of 1827, by an interview with Dr. Marshman, then on a visit from India to England and Scotland in the service of the Baptist Missionary Society. With that distinguished translator of the Scriptures, the worthy colleague of Dr. Carey, this devoted young man conferred fully respecting the qualifications necessary for a Missionary, and the best mode of prosecuting the work in the East, by which his mind was perfectly satisfied as to his decision for the service of Christ among the Heathen. Having finished his University course, and taken his degree of M.A. early in 1828, he offered himself to the London Missionary Society, and was accepted. He was appointed to labour at Bellary in India; and now directed his attention to those studies more especially necessary for him: he married, July 29th, 1829, the eldest daughter of his friend, Dr. Wardlaw, and was solemnly ordained to the work of the ministry on the 17th of August; and they sailed from Plymouth, September 11th, for India, where he finished his useful life, January 8th, 1841. From the first he laboured with all his heart in the work of Christ, greatly aided by his amiable and devoted wife, and honoured by all who knew him, as a holy, zealous man of God, a faithful servant of the Lord Jesus Christ, and an unspeakable blessing to India.

SMITH, REV. JOHN. This persecuted Missionary to the Negroes in Demarara, and a martyr in the service of Christ in that colony, was instructed as a scholar, and disciplined as a teacher, in a Sunday-school. He

was born June 27th, 1790, at Rothwell, in Northamptonshire. His father, being in the army, fell in one of the battles between the English and French in Egypt; so that his distressed mother was unable to support his education except in a Sunday-school; but there he made considerable progress, especially in the knowledge of the Scriptures. At the age of fourteen he was apprenticed to a tradesman in Clerkenwell, London; and in that situation he behaved with exemplary steadiness. He was fond of reading; but he became a stranger to the house of God; and in his heart, an enemy to the things of the Spirit.

Irreligious companions and their evil insinuations had nearly effaced every good impression which had been made on his mind at the Sunday-school. Curiosity, however, induced him, in 1809, to hear the Rev. E. J. Jones, then very popular as minister of Silver-street and Islington Chapels. His conscience was awakened at the first service, as the minister read the fourth commandment; and, "Blessed be God," said he, "that conviction never left me." He soon found a religious friend, and attended several chapels, but found no rest, "but in 1810," he says, "when Tonbridge chapel, Somer's town, was opened, I went to see the new building, when the Rev. Mr. (now Dr.) Liefchild, of Kensington, preached from Isaiah lv. 6, 7,—'Seek ye the LORD, while he may be found,' &c. When he commented on the words, 'He will abundantly pardon,' it was like life from the dead; it dispelled my fears; it eased my conscience, and gave me confidence in the mercy of God."

Having now found the house of God, it became his religious home; and he was admitted a member of the Church at Tonbridge, November 8th, 1811. Thus devoting himself to the service of the Redeemer, he engaged as a teacher in the Sunday-school recently formed; and he was regarded by his colleagues as one of the most efficient. His biographer says of Mr. Smith, as a Sunday-school teacher, "His steadiness, diligence, and prudence, were so much respected, that

if any difficulty occured, the inquiry was, 'Where is Smith?' for on his judgment and moderation much stress was laid. His exhortations to the children were so impressive, that it was evident he had made a rapid progress in divine knowledge, and that he was forming for a scene of more extensive usefulness. In the prayer meetings of the congregation, his petitions were observed to be truly pious and devout; and in the family where he resided, he was accustomed occasionally to lead the domestic worship."

Mr. Smith, thus disciplined, thirsted for an enlarged sphere of labour; especially as he had heard the Rev. Mr. Jefferson preach the annual Missionary sermon at the Tabernacle, May 8th, 1811; and he became desirous of giving himself to the service of the Heathen. He applied to the Directors of the London Missionary Society, and was accepted; his studies were directed by the Rev. S. Newton, an Independent minister of eminent learning, talents, and piety, at Witham, in Essex; and he was ordained December 12th, 1816, as a Missionary to the colony of Demarara. He sailed from Liverpool in December, and arrived at Demarara February 23rd, 1817. In a letter to his tutor he says,

"Two days after our arrival, I waited upon the Governor, being introduced by Mr. Elliott. His Excellency frowned upon me. He asked me, what I had come to do, and how I purposed to instruct the Negroes. I answered, 'By teaching them to read; by teaching them Dr. Watts's Catechisms; and by preaching the gospel in a plain manner.' To which he replied, 'If ever you teach a Negro to read, and I hear of it, I will banish you from the colony immediately.'" Mr. Smith, however, waited upon the Governor a second time, on the 6th of March, when his Excellency read the instructions given him by the Directors, they having received the approbation of his Majesty's government, and the certificate of his ordination; in which his excellency said he saw nothing objectionable. On which Mr. Smith obtained

permission to preach, with the promise of the Governor's protection.

Every intelligent person knows the difficulties attending the Missionaries among the Negroes, under the accursed system of Slavery, especially because the slave-holders knew the efforts of the Philanthropists in Britain for its abolition. Mr. Smith was, therefore, regarded by many as an "Agent of the Anti-Slavery Society," and efforts were made to effect his ruin; but he laboured with diligence, prudence, and success. "On Sunday I preach three times, and catechise the Negroes. Monday, catechise. Tuesday, preach. Wednesday, catechise. Thursday, teach the Negroes to sing. Friday, preach. There is a great prospect of success. I suppose I have as many as a thousand Negroes attend preaching, besides white people."

Mr. Smith was esteemed by many, both in England and Demarara, as a model of discretion; but he was arrested by order of the Governor, in August, 1823, as being privy to the purpose of the Negroes to make an insurrection. They had become riotous, being impatient to gain their *freedom*, which they believed had been decreed by the British Parliament. Certain measures for the amelioration of their condition had been so determined; and it was known that the Governor had received them on the 7th of July, but delayed to publish them, issuing even regulations additionally severe, as he was inimical to the religious instruction of the slaves, and favoured their oppressors. The Missionary was tried by a *court martial!* and this unrighteous procedure lasted twenty-eight days. He was sentenced to be hanged! yet recommended to mercy; and the Governor determined that he should be banished from the colony. Still he dared not execute the sentence, which was reversed by his Majesty's Government: but in the interval, Mr. Smith was treated with inhumanity that reflected on the Governor; and, after six months' imprisonment, he died of the cruel treatment, but in holy joy and peace by faith in Christ, February 6th, 1824.

Mr. Smith's case excited the utmost interest, even in the British Parliament; where the papers relating to his trial were moved for by Mr., now Lord, Brougham, June 2nd and 10th, when that distinguished patriot, then in his best days, Sir James Mackintosh, Mr. Wilberforce, Dr. Lushington, and others, demonstrated the injustice of the court martial, and the innocence of the Missionary. Mr. Smith was, therefore, regarded as a *martyr* for the gospel, by the Christian public in England, and his sufferings served to hasten the entire abolition of British Negro Slavery!

WARD, REV. WILLIAM. This eminent man was a distinguished Baptist Missionary at Serampore, a worthy colleague of Dr. Carey and Dr. Marshman. He was in early life a zealous Sunday-school teacher; and his various labours, especially in printing the Holy Scriptures, preaching the gospel, and supporting schools, became a great blessing to India.

Mr. Ward was born, October 20th, 1766, at Derby. His Mother received her first religious convictions by the discourse of a Quaker lady, who preached in the Town Hall; and her piety was useful to him. His proficiency at school was remarkable; and he was apprenticed to a printer, whose esteem he gained, so that after his servitude for two years, he was entrusted with the editorship of the "Derby Mercury." In 1792, he went to Stafford, to set up another newspaper; but in 1794, he removed to Hull, where he carried on his business with success, editing the "Hull Advertiser." In that town he joined the Baptist Church, September 4th, 1796. He became a Sunday-school teacher, and frequently preached in the adjacent villages; but in July 1797, he left business for the work of the ministry, going to Ewood Hall, near Halifax, to study under Dr. Fawcett.

Before he left Derby, Mr. Ward had gained some acquaintance with Dr. Carey, who proceeded as a Missionary to India in 1793; and that great man had

said to him, "If the Lord blesses us, we shall want a person of your business, to enable us to print the Scriptures. I hope you will come after us." This hint impressed Mr. Ward's mind; so that he declined to settle in England, devoting himself to the service of God in India.

Mr. Ward's Sunday-school spirit may be seen from a letter regarding Gildersome, a village where he preached while at Ewood Hall. "I am generally quite weary on the Sunday evening: I preach three times, and catechise the children, endeavouring to impress on their minds some of the plainest truths of religion I am highly pleased with this part of my work. Never were my rhymes more honoured than in becoming the 'Children's Hymns.' I suppose we had eighty children at the catechising last Lord's day."

His sentiments regarding India being known, his service was sought by the Baptist Missionary Society's Committee; and hence he stated at his ordination, May 9th, 1799, "While I was at Ewood Hall I received an invitation to carry the gospel and the printing press to India, where brother Carey and others have carried the standard of the cross. I prayed to God and advised with my friends. In complying with this invitation, I gave up all other prospects, and devoted myself to that of attempting to bless a nation of Heathens."

Mr. Ward embarked May 24th, 1799, with three other Missionaries, Rev. J. (afterwards Dr.) Marshman, Rev. W. Grant, and Rev. D. Brunsdon, on board the American ship, *Criterion*, commanded by Captain Wickes, a religious man. This excellent mariner co-operated with the Missionaries in Divine worship on ship-board, frequently leading their devotions at their prayer meetings. They paid particular attention to the sailors, forming them into a school. Mr. Ward wrote, therefore, "June 14th, We know not where to begin in counting the multitudes of God's tender mercies. Our captain—our room for worship—our

supplies of food — the harmony amongst us — the health we enjoy—the seasons of refreshment in social meetings—the comfortable situation of the children—our preaching to the sailors—our deliverance in time of great peril, &c., &c."

"July 1. We have had a sweet monthly prayer meeting this evening. I thank our Saviour for Captain W. The Divine image, drawn in lively characters on his soul, would silence a thousand Deists, if their eyes were not holden."

Mr. Ward's love for Sunday-school work may be inferred from a record in Mr. Marshman's journal; as he wrote concerning their voyage:—"Aug. 5. We have set up a school on board the ship, thinking that it might pave the way for something better. We have the greater part of the crew, with the boatswain and cook under our tuition. Among these are six Negro sailors, who are all learning to read. Every Sabbath, in the morning, we have a sermon on the quarter-deck. In the afternoon, one of us talks and reads to as many of the sailors between decks as choose to attend. I went yesterday and talked familiarly to them about divine things for more than an hour; almost all of them were present, and some very attentive. We have great hope of two of them; they read the word, and, I believe, often pray together."

These Missionaries arrived at Calcutta, October 11th, 1799, and two days after at Serampore. Mr. Grant died on the 31st of the month, living only twenty days in India; and Mr. Brunsdon died July 3rd, 1801. Ward and Marshman prosecuted their studies and labours. Mr. Ward at once commenced the printing establishment at Serampore, which soon became famous in India, and which before his death had printed, besides various other books, the Holy Scriptures in nearly *forty* languages and dialects of the East; so early as the year 1800 he had the honour of printing the New Testament in Bengalee, translated by Dr. Carey.

Mr. Ward had the honour also, with his brethren,

of commencing the first Sunday-school in Asia. Mr. Marshman had directed his energies to education generally; but July 10th, 1803, as Mr. Ward writes in his journal on the 15th, "Last Lord's day a kind of Sunday-school was opened, which will be superintended principally by our young friends, Felix and William Carey, and John Fernandez. It will chiefly be confined to teaching catechisms in Bengalee and English, as the children learn to read and write every day. I have received a letter from a gentleman up the country, who writes very warmly respecting the general establishment of Christian schools all over Bengal."

Mr. Ward's labours were extraordinary as a printer, translator, preacher, and author. His "View of the History, Literature, and Mythology of the Hindoos," in four volumes octavo, exhibits his vast information on those subjects. In 1819, he arrived on a visit to England, where his statements regarding India, excited a deep commiseration for the pagan nations of the East: and his volumes of "Farewell Letters," on his return to India, after travelling through England, Wales, Holland, and America, to plead the cause of the Baptist Missionary Society, greatly affected the minds of thousands. A few extracts from one of those "Letters" will show, in some degree, the progress that had been made by their labours. He says, "Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chains of *caste*. The distance between Britain and India has been annihilated; for *fifty* converted natives have become, in some sense, Missionaries. The Hindoos all over Bengal are soliciting schools for their children at the hands of the Missionaries." Having referred to the opposition of the Government for many years, until the new charter of the East India Company, in 1813, he says, "Now, in all that concerns the mental and moral cultivation of India, the Governor General and the Government of Bengal are become powerful auxiliaries. Native

schools have, for years back, been under their absolute patronage. Christian Institutions at Calcutta, for the good of the natives, received a marked countenance. The School Book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact, under the benevolent Marchioness of Hastings. The funds for our native schools, containing 8,000 Heathen children, are principally derived from the liberality of our countrymen. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School Book Society, the School Society, the two Missionary Societies [London and Baptist], the Orphan and Free Schools, and other Institutions of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and though *a Missionary College*, the most noble the Governor General of India, is its distinguished patron. Nor must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world."

Mr. Ward sailed from London, May 28th, 1821, on his return to India, and arrived at Calcutta on the 25th of October; there he renewed his valuable labours which he finished March 7th 1823, when, by means of the cholera, he entered into the joy of his Lord. Dr. Carey and Dr. Marshman have since followed him to their eternal rest, leaving the reputation of having been three of the most extraordinary men, whom God had raised up especially to bless the nations of India.

Williams, Rev. John. This truly great and successful Missionary, whose labours in evangelizing the Heathen, among some of whom he fell a martyr for Christ have rendered his name most honourable among Christians, received his heavenly call to that noble work, and some of his best qualifications, while fulfilling the office of a Sunday-school teacher. John Williams was born at Tottenham, near London, June

29th, 1796; his parents were reputed pious persons, especially his mother, whose exemplary godliness appeared to exert a happy influence on his mind, that when a youth at school he wrote prayers and hymns to aid his private devotions. He was apprenticed, March 27th, 1810, to Mr. Tonkins, an ironmonger in London: but, though he was faithful in his business, he declined from his seriousness, as he became acquainted with several irreligious young men. "I often scoffed at the name of Christ and his religion," he afterwards confessed, "and totally neglected those things which alone can afford solid satisfaction." His mother observed his altered state of mind, and became more earnest in prayer for his spiritual welfare. Her prayer was graciously heard and answered: for, Mrs. Tonkins, on her way to the house of God, the Rev. G. Whitefield's Tabernacle, on Sunday evening, January 30th, 1814, saw him waiting for an acquaintance and prevailed on him to go with her. The Rev. Timothy East preached, and the sermon was blessed to his conversion to God.

John Williams, from that hour, dedicated himself to the Church at the Tabernacle, and sought to be useful. "His first step in the splendid course of Christian benevolence which he was permitted to pursue, was to become a teacher in the Sabbath-school. This important work he performed with steadiness and delight; and soon won the affections of his pupils and the esteem of his fellow labourers. Thus also he formed some of those habits which prepared him to cultivate a wider sphere. In this school he delivered his first public addresses, and by these he became emboldened to appear before larger assemblies. Nor were his early efforts to honour Christ unfruitful. A letter now before me," says his biographer, "from a young person then connected with the school, ascribes to one of them her conversion to God."

John Williams also joined the "Youths' class" at the Tabernacle, consisting of about thirty young men,

meeting weekly for their religious improvement. One of the great subjects brought before their minds was that of missions to the Heathen, as the information from Tahiti and other islands of the South-sea, and South Africa was so encouraging regarding the conversion of the natives. These tidings were urged upon their attention by their pastor, the Rev. Matthew Wilks, and John Williams burned with ardour to devote himself to the cause of Christ among the Heathen. He made known his wishes, and he was accepted in July 1816, by the Directors of the London Missionary Society. Mr. Tonkins was induced to give up seven months' service of his apprentice; and John Williams, thirsting for literary and theological knowledge, consecrated his life to the work of his Divine Master.

Mr. Williams continued his useful labours in the Sabbath-school until the time of his embarkation for the South-seas. He was ordained at Surrey chapel, London, September 30th, 1816, with eight others, one of whom, the Rev. Robert Moffat, became the apostle of Africa; and he embarked, November the 17th, for his work among the South-sea Islanders. To follow him in his extraordinary missionary labours would indeed be interesting to every reader; but all must be referred to his "Missionary Enterprises," and his "Life" by Rev. Mr. Prout. It may, however, be stated that he arrived at the Island of Huahine, in June, 1834; and, April 11th, 1838, he embarked in his own "Missionary ship," the CAMDEN, which the friends of missions had cheerfully purchased for him, accompanied by ten devoted Missionaries, with 5000 copies of the New Testament for the Rarotongans, into whose language he had translated it, printed by the Bible Society, and a very large supply of religious and other school books, being aided by Lord Bexley, Earl Fitzwilliam, and Dr. Summer, Bishop of Chester.

How far Mr. Williams succeeded in his missionary work, may in part be inferred from one paragraph relating only to the Rarotongans: he says, "In re-

ference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them in 1823, and that in which I left them in 1834. In 1823 I found them all Heathens; in 1834 they were all professing Christians. I found them with idols and maraes; these, in 1834, were destroyed, and in their stead there were three spacious and substantial places of worship, in which congregations amounting to *six thousand* persons assembled every Sabbath day. I found them without a written language; and left them reading in their own tongue 'the wonderful works of God.' I found them without a knowledge of the Sabbath; and when I left them, no work was done during that sacred day. When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them in 1834, I am not aware that there was a house in the whole island where family prayer was not observed every morning and evening. I speak not this boastingly, for our satisfaction arises not from receiving honours, but in casting them at the feet of the Saviour. Still, I do not assert that all the people are real Christians."

Mr. Williams returned to the fields of his missionary labour, leaving the British shore, April 19th, 1838. He prosecuted his labours on his return to the island, and projected new missions: but his work was finished "On the 19th of November, 1839, the apostle of the Pacific unfurled the banner of peace on the island of Tauna, where the barbarous people showed him no little kindness, and gladly received the two Christian teachers brought from Samoa. In the evening he recorded his gratitude to God for their success, especially in a letter to a lady in England; but on the next day, while attempting to render the same service for the islanders of Erromanga, the poor deluded savages fell upon him on the beach, and murdered him and his attached friend, Mr. Harris. Thus fell this enterprising Missionary, honoured as a devoted servant of Christ, praying for his murderers, and as a martyr to the doctrines of his Divine Redeemer.

CHAPTER IV.

FEMALE MISSIONARIES

WHO WERE SUNDAY SCHOOL TEACHERS.

BIRD, MISS. This singularly gifted lady was the daughter of Richard Bird, Esq., and a relation of Dr. John Summer, Bishop of Chester. She was born in London, May 29th, 1789; and when about twenty years of age she became impressed with the importance of personal religion. At this period Mr. Bird took his family across the Atlantic, and settled at New York, where she soon became acquainted with the venerable Mrs. Graham, and her daughter, Mrs. D. Bethune. That philanthropic lady had included Sunday-schools among her plans of beneficence for the benefit of New York, and Miss Bird co-operated with her, deriving a large amount of spiritual profit from the conversation and instructions of Mrs. Bethune, who, with her husband, was a devoted Sunday-school teacher.

Miss Bird's labours in the Sunday-school and among the poor in New York, were deemed excessive; however, on the family returning to England, in 1812, she was afflicted for several years. But her character was formed for usefulness; and, during the last seven years of her abode in this country, she was diligently engaged in the instruction of the poor among whom she resided, until she was called, in 1828, to India, where she had a brother, bereaved of a beloved wife. To alleviate his sorrows she proceeded to that remote region, in the hope of being able also to be useful to the Hindoo females. She commenced the study of Hindoosthanee on her voyage, and prosecuted it in India, so as to be able to compose and converse in that language with great facility. Her various labours

in India, were astonishing, to which reference is made in the Calcutta "Christian Intelligencer" for June, 1834, she having died on her birth-day, May 29th, that year. It says,—

"Miss Bird arrived in this country in 1823, and proceeded to her brother, R. M. Bird, Esq., of the Civil Service, then stationed at Goruckpore, a place well suited to her taste. A Mission of the Established Church had already been formed there, in which she became warmly interested; and besides assisting in attending the boys' schools, she collected one on her own premises for females. She was thus occupied in the same benevolent way she had been in England, visiting and instructing the young and ignorant. Nor was this all—for here she commenced translating elementary works into Hindoosthanee, and continued to devote some portion of her time daily to this useful employment, till her lamented death. In 1830 she finally quitted Goruckpore, and came to Calcutta. The path she marked out for herself, new and hitherto untrodden, was to visit in their homes the numerous females descended from Christian parents, with whom Calcutta abounds, who speak Hindoosthanee but are totally unable to benefit by instruction in English or to read any language at all. To those persons Miss Bird was the messenger of glad tidings, explaining and teaching the gospel of peace, with such earnestness as seldom failed to make a deep impression. She was requested by the ladies conducting schools in Calcutta, to devote some time each week to impart religious knowledge to their pupils. For the same purpose she visited the Orphan School at Alipore. She established a Bible class, of thirty young females every Monday evening. She afforded cordial assistance in forming the Sunday-school at the Free-school church. She also, once a week, instructed a class of native boys, under the Christian Moullovee, in geography. Her labours in English and Hindoosthanee composition did not cease. Besides her 'Commentary on the Book of Genesis,' well calculated for

the improvement of families and schools, she published, both in English and Hindoosthanee, 'England Deliniated,' and fitted several valuable school books for more general use in India." These were but parts of her valuable labours; and her death "was lamented in the native papers as a public calamity."

CLOUGH, MRS. This lady was the wife of the Rev. B. Clough, Wesleyan Missionary to Ceylon. She was the daughter of William Morley, Esq., of Doncaster, and born, November 3rd, 1803. At the age of nine she lost her excellent mother; and soon after she was ten years of age she joined the Wesleyan Society. After she left school, at the age of sixteen she devoted herself more fully to God.

Miss Morley now engaged in various works of mercy, to benefit the sick and poor, especially as a Sunday-school teacher: her biographer says, therefore, "As a teacher in the Doncaster Wesleyan Sunday-school, a visitor belonging to the Benevolent Institution, and collector for the Bible and Missionary Societies, she was patient, diligent, and eminently successful. The cause of Missions ever lay near her heart. In a letter to a young friend, she says:—

"June 19th, 1823.—I have lately had the pleasure of attending our Missionary Anniversary in London, and also that of the British and Foreign School Society; also of seeing Mrs. Fry, and conversing with her. About sixty convicts were present, the greater part of whom were to quit the prison for Botany Bay, the Monday following. Mrs. Fry read and expounded two chapters of the Bible, and they appeared much affected. As to my experience, I am desirous that all my thoughts, words and actions, should be brought into subjection to the gospel of Christ.

"'Were the whole realm of nature mine,
That were a present far too small:
Love, so amazing, so divine,
Demands my soul, my life, my all."

"November 3rd, 1824," she wrote, "this day I have completed my one and twentieth year. My good and gracious God has hitherto been my defender and keeper; and I know, by heartfelt experience, that Jesus died for me. I have in some measure appropriated the merits of his death to my own soul: but I see an infinitely greater salvation, which I feel I am desirous to obtain; yet I am too lukewarm, not sufficiently determined to press resolutely in to all the fulness of Christ."

In December, 1824, Mr. Clough first saw Miss Morley, at Doncaster, on his way to London, expecting to sail immediately for India. His mind at once fixed on her, and he wrote to her father, proposing to make her his wife. After weighing all the difficulties, his voyage being delayed, all parties consented, and they were married. Six days after they set sail, Mrs. Clough wrote, "April 17th, 1825.—Since I last recorded the loving kindness of my Heavenly Father, the most important event of human life has occurred. On Thursday, March 31, in the fear of God, and I firmly believe, with the approbation of heaven, I was united to Mr. Clough, Wesleyan Missionary to Ceylon. I never sought such a circumstance; nor even when the offer was made should I have dared to accept it, but from a conviction that the Lord's hand was in the affair. I feel most sensibly how much wisdom and prudence I need, to act consistently and as a decided follower of Christ."

They reached Ceylon on the 7th of September; she was greatly beloved by the little Society of Christians in that distant place; but in less than two years she was called to her eternal rest, departing this life in giving birth to her second child, June 30th, 1827, deeply lamented as an amiable follower of Christ.

ELLIS, MRS. This honoured lady was the wife of the Rev. William Ellis, the distinguished Missionary to Polynesia. She was born October 16th, 1793, in London. Her pious mother was the daughter of the

late Rev. Joseph Hart, author of the well known Hymns, and her father, Mr. Alexander Moor, a native of Perth, in Scotland. Her father died when she was only three years old, and her mother when she was only eight: but her decease was the means of spiritual life to Mary, and a sermon by the Rev. E. T. Jones, of Silver-street chapel, London, on Whit-Monday, 1604, addressed to young people, was the means by which the Holy Spirit led her to make an entire surrender of herself to her Creator and Redeemer.

Mr. Jones's sermon was designed to prepare for a Sunday-school, which was opened in connexion with that chapel, September 14th, 1804: to this school Miss Moor, then in her thirteenth year, and a pupil in a boarding school, was taken; as were many of the children of the respectable members of the congregation; and thus she became advanced in the knowledge of the Scriptures. About the close of 1806 she became a teacher in that Sabbath-school. In 1812, Miss Moor's brother engaged her to take charge of his domestic concerns, having commenced business in London: he was a pious man, and both of them attended Silver-street chapel, where she was admitted to Church fellowship, May 7th, 1813, by the Rev. Mr. Jones, with another female friend, who afterwards became the wife of a much honoured Missionary of Christ.

"Miss Moor continued her useful services as a Sunday-school teacher; and, in 1814, her mind was excited to the consideration of missionary labours, among the Heathen, especially by the affecting accounts which were given by the Rev. J. Campbell, after his return from visiting the stations of the Missionary Society, in the Colony of the Cape of Good Hope, concerning the deplorable wretchedness of the Hottentots, and other native tribes in South Africa. Her missionary predilictions were cherished under the influence of much serious prayer and intelligent reflection; and though her health was but delicate, a warmer climate than England was judged likely to be

favourable to her constitution, she was, therefore, married, November 9th, 1815, to the Rev. W. Ellis, who had been appointed to aid the successful labourers among the degraded Islanders of the South Seas."

Mrs. Ellis's labours among the Islanders of those remote regions, and on the Sandwich Islands, cannot be here detailed: they were great and successful, especially in the schools: we refer to her "Memoirs" by the Religious Tract Society. But her health declined, and she returned to England, August 18th, 1825, suffering much by a spinal disease, until January 11th, 1835, when, in joyful hope, she yielded up her spirit into the hands of her Redeemer.

FLOWER, MRS. This lamented lady, wife of the Rev. William Flower, Missionary at Surat, was trained for her honourable station in the office of a Sunday-school teacher. She was born February 11th, 1810, at Southampton, and the subject of religious impressions from an early period till she was twelve years of age. For the next five years she endured much painful anxiety as to her acceptance with God; but then it pleased him graciously to give her a lively hope in Christ, and she soon united herself with the Christian Church, under the charge of the Rev. T. Adkins.

Having thus given herself to the Lord and to his people according to his will, she engaged in the Sunday-school, and was enrolled as a teacher. She was also a tract distributor; and these engagements she fulfilled with diligence, devotedness, and prayer; and she met with an encouraging reward. Several of the girls of her class became hopefully pious, and a few of them decidedly the living epistles of Christ. Of these, some remained in the school beyond the ordinary age of scholars, that they might share the benefit of her instruction, until she became the wife of a Missionary, for which she was eminently prepared in the Sunday-school.

Mrs. Flower accompanied her husband to India, anxious to labour for the millions of the Heathen in the name and strength of her Saviour. But her Divine Lord needed not her services; and after a short illness, by dissentery, August 13th, 1841, she said, "Come, Lord Jesus, come," and "her happy spirit took its flight to the bosom of her God and Saviour."

HARVARD, MRS. E. This devoted lady was wife of the Rev. W. Harvard, Wesleyan Missionary in Ceylon. She was born at Sittingbourne, in Kent, November 3rd, 1788. Her parents removed to Kingsland, near London, where Mrs. Parks died, in 1799, in joyful hope of eternal life through Christ; but her step-mother was a woman of sincere piety, and a great blessing to the whole family. Miss Parks when about fifteen years of age, gave herself to God, and then engaged as teacher in a Sabbath-school at Hoxton.

Influenced by love to souls, she aimed to lead her pupils to an acquaintance with themselves as sinners and with the doctrines of salvation by our Lord Jesus Christ. Thus she found high satisfaction in her Sabbath occupation; and that God has connected with the proper discharge of the duties of a Sunday-school teacher, a divine reward in his blessing. Several years she was thus engaged; and her state of mind will be evident from the following extracts of her diary in her twenty second year:—

"Sunday, March 3rd, 1810. At family worship this morning, my father read Matthew xiii. Lord! may my heart be like the good ground: may I hear and keep thy word. In the forenoon I heard Mr. Campbell with much profit, from Rev. ii. 8—17, on *the hidden manna*, and *the white stone*. Thank God for the good I received. After dinner I went to school as usual, had a goodly company of children, and felt my heart much interested in their improvement and salvation. Lord give me to feel more the worth of their souls. May the dear children lie near my heart. Help me to do all things for thy glory."

"Sunday, 10th. Last evening my heart was much drawn out in prayer that this might prove a profitable Sabbath to my soul, and that I might have that sweet union and communion with God, which would afford me a foretaste of the eternal Sabbath; and I bless the Lord that my prayer has been heard and answered. At the school this morning, I felt my mind and heart much engaged for the real welfare of the dear children committed to our care."

Miss Parks had already been engaged to Mr. Harvard, a Wesleyan preacher; who desired to be employed as a Missionary to the enslaved Africans in the West Indies. She consented to accompany him in this work; and his offer was accepted by the Missionary Committee. Divine Providence opened a door in the East, in 1813, by the renewal of the East India Company's Charter: so that, as Mr. Harvard remarks, "When the late admirable and venerable Dr. Coke laid the foundation of the Mission to Ceylon, she had the honour to be the first female who put her hand to the plough; and when she had no expectation of any female companion." They were married by Dr. Coke, November 23rd, 1813, and with that eminent Missionary and the Rev. B. Clough, sailed from England December 13th. Mrs. Harvard laboured usefully in teaching the female children in Ceylon; but, in 1818, her health declined, and they returned to England. They called at Cape Town on their voyage, and there met with her early pastor, the Rev. John Campbell, and saw the famous chief, Africaner, now converted to Christ: they landed at Falmouth, in July 1819; and she died in holy joy, March 5th, at Colchester.

JOWETT, MRS. This excellent lady was the devoted wife of the Rev. William Jowett, of the Church Missionary Society. She was born October 22nd, 1789, and liberally educated; but until after her return home from a boarding school, in 1804, she appears to have been a stranger to the sweet power of real re-

ligion. In a Sunday-school, however, she was brought nigh to God. On her return home from school, she found her elder sister engaged in teaching a Sunday-school of poor children of their village; and this at first gave her great offence; but through her sister's mild persuasion, and exemplary Christian character, her mind became subdued, and she entered with her into the work. Constrained by the love of Jesus Christ, she became a zealous labourer in the Sunday-school for about ten years, until she was married, June 26th, 1815.

Mrs. Jowett's qualifications for her station as the wife of a Missionary are spoken of by her husband in the following terms:—"The mutual love of these two sisters, Mary and Martha, now become similar in their religious feelings and employments, from this period, constantly increased. In conducting Sunday-schools, in visiting the sick, and in promoting a Bible and Missionary Association in their parish, they were one in heart and mind. It was painful, more especially to the elder, to part with her younger sister quitting England, to accompany me in my mission to the Mediteranean; and a no less painful stroke was it to my wife, five years after, to hear on her first return to England, that her beloved sister had been called to her eternal home only a few weeks before our arrival in our native country. But these wounds of their affectionate hearts are now healed, where nothing will separate them from the love of Christ."

Her labours, as a help-meet to her husband, must not be altogether unnoticed. Mr. Jowett says of his valuable wife, "She was well acquainted with French, which proved a good step towards her employment in after life. Before my acquaintance with her, she began to learn Hebrew; but this she did not find it necessary to resume: it must, however, have had its use in preparing her mind for the Maltese, which is altogether an Oriental dialect. In the spring of 1816, our first child was born. During this year she was perfecting herself in Italian, feeling her way towards

Maltese; in which there were no printed books, except a lexicon and grammar. At this time also, and for several subsequent years she was my amanuensis."

Mrs. Jowlett was a great labourer in the instruction of the Maltese female children in several schools: but her useful life was closed June 24th, 1822, at Lewisham, near London.

SMITH, MISS M. A. This estimable lady was some time a Missionary labourer in India, in connexion with the "Society for Promoting Female Education in the East." For this honourable service she was in a good degree prepared by her exercises in a Sabbath-school. Miss Smith was born in London, December 23rd, 1809, and educated at a genteel seminary in Somersetshire. When about eighteen years of age she was engaged by a pious lady in London, whose exemplary Christian character became the means of leading her to seek salvation by Jesus Christ. She read the Scriptures now with serious diligence, and learned many of its sacred books. In 1830, she undertook the charge of three young ladies in the country, all of whom she had the happiness of seeing devote themselves to God by faith in Christ Jesus.

Miss Smith now returned home, and established a Sunday-school on her own plan, and gave a weekly lecture to the poor people at a cottage in the village, a mile and a half distant: and it pleased her Heavenly Father greatly to bless her labours both in the Sunday-school and in her cottage lectures and tract distribution. Missions to the Heathen engaged the mind of Miss Smith; and especially the degraded condition of the females in India. A Christian Minister, a friend of hers, mentioned to her the recently established "Society for Promoting Female Education in the East;" and she prayed that a way might be opened for her to consecrate herself to the Redeemer, in his service as a Missionary. Her prayers were heard: "she offered herself as a candidate to the Female Education Society; she was accepted by the Committee; and, in

July 1838, she embarked for India, in the service of God her Saviour." She reached Bombay in November, and was received into the family of a Christian minister, with whom she laboured among the Indo-Britons; at the same time she continued studying the Marathee language. After a few months, she proceeded to Nasik, to aid Mrs. Stone, wife of an American Missionary. She found in this lady a sincere friend, and with all her heart she engaged with her in the work: but on the 23rd of April, 1839, she was seized with the small pox, and on the 30th finished her short course to enter into the joy of her Lord. "Her sojourn among us was short," Mrs. Stone remarks, "but sufficiently long to make us feel the loss we and the Nasik Female Schools have to sustain by her death."

SMITH, MRS. SARAH LANMAN. This exemplary lady, wife of the Rev. Eli Smith, American Missionary to Syria, was disciplined chiefly in the office of a Sunday-school teacher. She was born, June 2nd, 1802, at Norwich, Connecticut, America. Her father was Jabez Huntington, Esq., her grand-father, General Jedediah Huntington, distinguished in the American war of Independence; but better known as one of the American Board of Commissioners for Foreign Missions. Several of her other relatives were eminent in piety; especially the Rev. Joshua Huntington, of Boston, of whose excellent wife, Mrs. Susan Huntington, a beautiful memoir has been published in England.

Mrs. Huntington's pious mother died when she was only seven years old. She was, however, privileged with a superior education, under the direction of an excellent step-mother, who loved her with the sincerest affection. She engaged a teacher in a Sabbath-school, but relinguished it for a time; because, as she concluded, she was "without God in the world," and that only the pious should fill the office. She then went, at the age of fifteen, for a year, to a boarding-school, at Boston, and there attended the ministry of her uncle Huntington; but it was when she was eighteen that

she was converted to God. She lost a young friend by unexpected death; on which occasion religious meetings were held for the improvement of the solemn event. She herself now prayed, and on the 10th of August, 1820, she was enabled to give up her heart to God. She says,—"It was on Tuesday evening that I was enabled to cast my load of sin, a very heavy load, at the feet of Jesus, and submit to his sceptre. Oh! it was a glorious liberty I experienced, and I could only say, 'Adore, and praise, and wonder!'" She was now earnestly concerned for the salvation of her relatives; and, for this she prayed and wrote to them. To a member of an endeared family, she wrote, therefore,—"I do not know that a single day has passed, since my return, that I have not commended each of you to God."

Miss Huntington now renewed her engagements in the Sunday-school. "What a blessed work," she exclaims, in a letter to a friend, "to be the messenger of glad tidings to a guilty world! I have more than once, of late, wished myself a young minister. The triumph of Divine grace, and the presages of the millennial glory, sometimes induce such overpowering impulses in my soul, that I want to burst the confines of my sex and go forth a public ambassador for Christ."

Having learned, in 1827, the deplorable condition of a remnant of the Mohegan Indians, living six miles from Norwich, she formed, in 1830, various plans, including a Sunday-school, for their spiritual benefit. She was accustomed to walk to her duties. October 20th, 1830, she wrote to the Secretary of the American Board for Foreign Missions; "Our Sabbath-school is held in a house occupied by the relatives of the Rev. Samuel Occum. His sister, Lucy Tantiquigeon, died last winter, at the age of ninety-eight. Her children, grandchildren, great-grandchildren, and great-great-grandchildren, now dwell there in one habitation."

November 3rd, she writes, "My tour among the Indians, yesterday, was interesting. It was necessary

to take a guide; and you would have been quite amused to have seen the picture which I presented—a little Indian girl behind me upon a horse. May the Holy Spirit bless the Indians, as he has done the degraded Sandwich Islanders."

Writing to her former teacher, Mrs. Sigourney, December 4th, 1830, she says, "You will perhaps be surprised that as a Sabbath-school teacher only, my letter is dated from this spot. My present assistant in the Sabbath-school is a lady of Montville, whose residence is five miles from this. We have established a weekly school, the labours of which we mutually share. To day completes the first week's effort, with sixteen scholars, and four or five more are expected."

December 12th she writes, "Seated in my little Missionary apartment, which serves for parlour, bedroom, kitchen, school-room, and chapel, I have composed myself. I have a school of eighteen or twenty, including four adults—one man, two married women, and a '*squassise*' [unmarried female]. They come at half-past nine, and stayed until four, having half an hour's intermission; and we carry on arithmetic, millinery, tailoring, etc., besides the ordinary avocations of a school. All these, with the government of untutored, untamed beings, nearly exhaust my powers during the day. Our Sabbath-school is nearly twice as large embracing whites, and is kept up four hours of the Sabbath, besides an intermission. I leave home Sunday morning, and return the next Sunday evening; and Miss R. does the same; so we are both here on the Sabbath. Will you pray for God's Spirit to visit our school and this vicinity?"

By this means Miss Huntington was disciplined for her Missionary duties; and having obtained her father's consent, in March, 1833, she was married to the Rev. Eli Smith, on his appointment to Beyroot, in Syria. They sailed on the 23rd of September, from Boston, and, after waiting sometime at Malta, they landed, January 28th, at Beyroot. There she soon commenced a female school, and persevered in

the study of Arabic. She succeeded in her school; and, October 22nd, 1834, she wrote, "Yesterday, I went up to Mr. B.'s, to consult about the plan of a school-house, now commenced for females.

"October 29th. Yesterday I again commenced the female school, with four scholars, which were increased to ten to day, and the number will probably continue to augment as before, from week to week. As I walked home, about sunset, this evening, I thought to myself, 'Can it be that I am really a school-mistress, and the only one in all Syria,' and I tripped along with a quick step, amid Egyptians, Turks, and Arabs, Moslems, and Jews, to my pleasant and quiet home.

"January 5th, 1835. On Friday I distributed rewards to twenty-three little girls belonging to my school. My husband prayed and talked with them. It was a new scene for Syria. Our Sabbath-school increases; eighteen were present last Sunday, and walked two and two from Tamoos' house to the Arabic service. I am in constant expectation of an 'excommunication' upon my pupils, from the ecclesiastical authorities.

"February 12. We had five young men at our Bible class last evening—English and Scotch. It is a little remarkable, that these foreign adventurers should all of them have, as it appears, been religiously educated. They are also more than usually intelligent. We cannot but hope that God is laying a foundation here on which to build his kingdoms in future generations.

"March 17. On Saturday we commenced a native female prayer-meeting, only one of whose attendants (Mrs. W.) gives satisfactory evidence of a renewed nature; still we look for fruit hereafter. My first effort in this difficult language was with my little girl, and I pursue it regularly. Twice I have performed the duty in the school; and Mrs W. and myself stop a few minutes once a week to make the school and her irreligious friends the subjects of prayers. Pro-

bably this was the first female prayer-meeting that was ever held in the Arabic language."

Mrs. Smith's missionary labours cannot here be detailed: but, she wrote, July 19th, 1835, "At our Sabbath-school to day were twenty-eight scholars—twenty-one girls and seven boys. I began, some weeks since, to read and explain to my class the histories of the Old Testament from the creation. The few who can now read a little commit to memory portions of John's gospel, from one or two verses to forty or more. Your Sabbath-schools will excuse me if I make a comparison, on this ground, in favour of our little school in Beyroot. These evince more perseverance and more exactness, than those of the same age who I had the pleasure to instruct in America."

"Last Sabbath, July 26th," says she, "we had at our Sabbath-school forty-six scholars, a fourth of whom were Moslems. July 31.—To day I closed my school for the month of August, by the distribution of rewards to thirty little girls. The American and English counsels, and a few Arab friends, were present, and expressed much pleasure at the sight."

This excellent lady persevered in her truly Christian and missionary labours, with her husband, until the last season of this year, when the rains broke up the new female school house and she caught a bad cold, which produced consumption: the plague also broke out at Beyroot, and they removed to Smyrna, where she died, September 30th, 1836, in joyful hope of salvation with eternal glory by Jesus Christ as her Redeemer!

WILSON, MRS. MARGARET. This accomplished lady was the wife of the Rev. John Wilson, D.D., Missionary of the Church of Scotland, to Bombay. Some of her superior qualifications for that eminent station were gained in a Sunday-school.

She was born November 5th, 1795, and, from her earliest years she enjoyed the highest intellectual and spiritual advantages from her father, the Rev. Kenneth

Bayne, M.A., of Grenock, a minister of Christ held in the highest estimation, as well as from her mother, who was a daughter of the Rev. James Hay, D.D., worthy, from her education and piety, to be the wife of a clergyman of the Church of Scotland.

In her fifteenth year, Miss Bayne lost her excellent mother; and thus much of the care of her younger sisters devolved on her. She was known, therefore, to retire with one after another of her younger sisters that she might instruct, entreat, and pray with them. She delighted in the study of mathematics and astronomy. She read much and deeply on almost every subject; and her conversation was at once brilliant and attractive. Her venerated father departed to his rest April 13th, 1821; but Grenock continued to be the residence of the family for five years; during which time, Miss Bayne, with one of her sisters, taught a Sabbath-school, and displayed much Christian faithfulness to those young people, who were placed under her care. Besides the Sunday-school, she was a warm friend and supporter of the institution for the spread of the gospel among the Heathen, and especially among the Jews.

Miss Bayne's genuine piety will be evident from the following brief passages from the Memoir of her by Dr. Wilson:—"My own ordination," says Dr. Wilson, "as a minister of the Church of Scotland, by the Presbytery of Lauder, took place on the 24th of June 1828. She who was to be my fellow worker in my ministery among the Gentiles was not able to be present with me. How much I enjoyed, however, her sympathy, and her fervent aspirations to the Great Head of the Church, and how much her soul was engaged in other heavenly exercises becoming the situation of both will appear from extracts of her letters. She wrote—

"'I was cheered by the assurance that the throne of grace was open to my approach, and that the Great High Priest, now set over the house of God, is the sole and absolute Proprietor of that rich treasury of spiritual blessings, which he dispenses in varied pro-

portions to his believing people. I had much enjoyment in committing you to God. I hope you continue to enjoy much of the Divine presence, and to feel an entire and simple dependance upon the promised aid of the Holy Spirit.'"

They were married August 12th, 1828; sailed for India Septemper 8th, and reached Bombay February 13th, 1829. Mrs. Wilson made great progress in the knowledge of the native languages, in two of which she wrote for the periodicals, to advance the cause of the Redeemer. She laboured in female schools and by other means; and at length finished her useful course, April 19th, 1835. In the "Bombay Corrector," the Editor published, "On Sunday the 19th instant, Margaret, the wife of the Rev. John Wilson, quitted this world for the abodes of the blessed. This deceased lady was highly distinguished for her acquaintance with European literature, and proficiency in the Marathi, Hindusthani, and other native languages. She was a mother to hundreds of poor destitute children. She was unexampled for charity, adorned for humility, and unrivalled for politeness. To natives, as well as to Europeans, her friendly attachment was unbounded. This faithful wife, leaving several young children, and a devoted and tender hearted husband, to bewail her loss, has bent her course towards the dwelling-place of Jesus Christ. The departure has filled with overwhelming sorrow the hearts of all classes of the community, who will not, while they exist, lose the impression of her friendship and virtue."

WILSON, MRS. This lamented young lady was wife of the Rev. Isaac Wilson, of the Church Missionary Society. She was a native of Olney, where she was born in April, 1792; and at an early period she engaged, and continued for many years, as Sunday-school teacher, in connexion with her faithful minister, the Rev. Henry Gauntlett.

Miss Hill was highly esteemed for her piety, and

her useful labours in the Sunday-school; and she was an active collector for the Church Missionary Society. In April 1820, she was married to the Rev. Mr. Wilson; and, in about ten days afterwards, they set sail for Madras, where they landed about the middle of September. She was not permitted, however, to renew her labours in India, as about eleven days after giving birth to a daughter, November 30th, she closed her mortal life in joyful hope of eternal glory through Jesus Christ.

Mr. Wilson says of her, "We were expecting her to breathe her last: she lay in agony commending herself to God, saying, "There is not one pain too many! What is all this compared with what my Saviour suffered? Oh, pray that I may not repine at my heavenly Father's will. These will soon be over. Lord Jesus receive my spirit! Heaven! heaven! blessed rest! Jesus is now precious, precious to me!' When she was requested to keep herself easy, she replied, 'Oh, no! let me speak of the Saviour while I can. I shall soon be in eternity!' A few hours before her death I inquired whether she repented that she had come out to India: she answered, with peculiar emphasis,—'Repented of my choice? No, no! I have never once repented! Tell all my dear friends that I die quite happy—all has been ordered for me in much mercy and love!' I asked whether she had anything to say to us who stood by; she said, 'Make *yourself* a friend of Jesus.' As to her dear friends in England, she said 'Give my love to them, and tell them to *think of eternity!*' These were her last words; and shortly she slept in Jesus."

WINSLOW, MRS. This eminently devoted lady was the wife of the Rev. Miron Winslow, a Missionary from America to the Isle of Ceylon. She was, in a high degree, prepared for her valuable service in the cause of the Redeemer, by the duties of a Sunday-school. She was the eldest daughter of Charles Lathrop, Esq., and born April 9th, 1796, at Norwich,

Connecticut, in the United States. Her father was a graduate of Yale College, and her mother was a person of high esteem as a judicious woman. They educated her with great care, and her mother gave her some good books; so that at the age of twelve her mind was awakened and enlightened in the gospel especially by means of a weekly religious meeting with her pastor.

Miss Lathrop states, "Near the end of autumn of 1803, at a meeting in the evening, the *fifty-fifth* chapter of Isaiah was the subject of remark, 'Ho, every one that thirsteth,' &c. Here I was, for the first time, overwhelmed by a consideration of the goodness of God, in offering salvation to lost sinners. I felt my need of such a Saviour as is provided in the gospel. According to the advice of Dr. Doddridge, I privately dedicated myself to God, in a written form, resolving to be his alone, and his for ever. I seemed to receive a blessing in this act. My parents, not then professedly pious, and knowing little of my feelings, said nothing. No one spoke to me with any particularity, and I felt no freedom to speak to any one; so that I had no counsellor, no guide, but the Bible and the Holy Spirit."

This early dedication of herself to God by a written form, her husband states, "was frequently afterwards renewed with great solemnity, and, as she thought, with profit. This renewal, indeed, constituted almost the closing act of her life; for only a few hours before her death, and the last time she wrote her name, she subscribed the same document, which twenty-five years before, she had, with many tears, and we may believe, in faith, presented to the Lord."

"In March," she says, "our pastor called, shortly after I had expressed a wish to my mother to unite with the Church, if I were not thought too young. He said but little. Knowing my previous fondness for dancing, he inquired if I could relinquish that amusement for the sake of the Saviour. I expressed myself willing to make any sacrifice, if I might be

numbered among God's children. My beloved parents now became convinced of their duty to profess their faith in Christ. Accordingly, on the 9th of April, 1809, they, together with myself and a female domestic, were propounded for admission to the Church; and the third Sabbath following, we sat down at the table of the Lord. It was a season never to be forgotten. The eyes of all were open upon me. A child of my age never before was known in that place, to come out from the world by a public profession of Christ.

Miss Lathrop having thus "put on Christ" sought opportunities of glorifying her Saviour; and for this purpose, in October 1814, she commenced a school for the gratuitous instruction of poor children, distributing tracts, and visiting the sick. She soon after was engaged to Mr. Winslow, then a student for the Christian ministry, at the Theological Seminary, Andover, by which she became acquainted with the subjects of Sunday-schools and Missions to the Heathen.

Assisted by a young relative she established in June, 1816, the *first* Sunday-school, amidst great discouragement, at Norwich. She wrote, "June 23rd, 1816.—My class is a pleasant one, and is more and more interesting to me. One woman of colour who came to day, can read. She comes for religious instruction. Mrs. S. says the world speaks of the school as 'a clever thing,' but that 'the ladies have taken upon themselves quite a task.' I trust we did not desire our reward in the approbation of the world; if we did, we should be disappointed. I never attempted any benevolent act with so much interest as this, and I never had so little to flatter me." On the 21st of July she wrote, "My scholars were never more interesting, and the woman of colour has given satisfactory evidence, that she has passed from death into life. This morning she has indeed cheered our hearts with a recital of what God has done for her soul. Is not this ample compensation for all the difficulties we have encountered, in establishing this school?"

Miss Lathrop continued labouring in the Sunday-school; but she had desired, if it were the will of God, to engage in the service of the Heathen. She was, therefore, prepared for the decision of her beloved friend to devote himself to the Missionary field. She read the Rev. Mr. Ward's ample work on the "Religion of the Hindoos," and gave herself to studies that would prepare her for Missionary duties; and, having been married, January 11th, 1819, she sailed with her husband, from Boston, June 8th, 1819, in the brig "Indus," bound to Calcutta. They reached that capital of India in October, and met with cordial friends in "Mr. and Mrs. Lawson and Dr. Carey, Baptists." "We are receiving," she says, October the 24th, "every proof of kindness from the Missionaries of the established Church, from Rev. H. Townley and others of the London Missionary Society, and from the Baptist brethren stationed at Serampore." In November they proceeded to Ceylon, where they entered on their important labours. These cannot here be detailed; but Mrs. Winslow took a very active part in educating the native children in *free-schools*, *boarding-schools*, and *Sunday-schools*. She wrote, "November 15th, 1829.—Our Sunday-school this morning was unusually pleasant. I have told you that there are sometimes more than *one hundred* girls, these belong to my part of the school. They are divided into twelve classes, over each of which is one of the girls of the boarding-school. This morning, on going a second time, I found nearly all the teachers exhorting the girls to believe on the Lord Jesus Christ. Oh for that spirit which can save these souls. Sometimes I am almost discouraged; every thing connected with the school is such up hill work. In the first place the girls attend the common schools, and consequently the Sunday-school. I have at times thought of making out something like a *Report*, and sending it to some Sunday-school Society, in the hope of exciting an interest in our behalf in the prayers of teachers, at their meetings, and on Sabbath mornings

in their schools. Do they remember that there are Sunday-schools in Heathen lands?"

Mrs. Winslow wrote, "December 25th. Yesterday the native free-schools connected with this station were examined. Mr. W. attended to their lessons in the Church; while I redeemed the children's tickets, and gave clothes to the girls. I am sure it would have given you, and any other of our friends, pleasure, to see this group of five hundred children. More than one hundred of them were girls. We were both of us busily employed for more than five hours, and I assure you it was an agreeable occupation."

Mrs. Winslow proved, by her whole course, her devotedness to the cause of Christ among the Heathen, and her labours were made a blessing to the young; but illness, in expecting her confinement, exciting her apprehensions, and "on Monday, January 14th, 1833, without a struggle or a groan, she resigned her spirit" into the hands of her Almighty Redeemer. Her state of mind, as a Christian mother, may be seen by the following extract of an unfinished letter to her mother written twelve days before her death:—

"My beloved mother:—In regard to our children, if I had the means, I should not wish them put in a boarding-school, but in such a place, that, by uniting habits of domestic labour and economy with cultivation of mind, they would be qualified for happiness and usefulness in life. I seek not great things for them. Indeed, I hope I can say, with Mrs. Graham, that I put a *blank* into the Lord's hand as to all temporal concerns; seeking only this *one thing*, with *all my soul*, that they may have their portion with the people of God!"

On Saturday evening, little more than one day previously to her death, she wrote in her diary, from which we give one extract:—"Sure I am, that I never before saw the Saviour so lovely, so desirable—never considered, untill now, the length, and breadth, and height, and depth of that love which passeth know-

ledge—the value of that fountain which is set open for sin and uncleanness—never saw the whole plan of salvation so perfect, so wonderful—never with such feelings could say, 'My Lord, and my God!' Oh, my Saviour! bless my dear, dear husband. Uphold him with thine everlasting arms. My dear babes! oh, may they be thine—thine only, and that for ever!"

Chapter V.

DEACONS

who were Sunday School Teachers.

Bowman, Mr. John. This estimable man was born in 1801, at Penrith, in Cumberland; where, at an early age he engaged in a Sunday-school. "My first impressions, during my childhood," he says, "were of a serious nature, and these were not a little confirmed by being associated with a few of my school fellows in the establishment of a Sunday-school in my native town. With this I stood connected as a teacher during the space of a year and a half. At the age of twelve this connexion was dissolved by my being sent as an apprentice to Preston, where, being destitute of religious privileges, I continued for three years, careless as to their enjoyment and value. Being always fond of reading, about this time I had an opportunity of perusing Doddridge's Rise and Progress of Religion; this first led me to the cross. There humbled under a sense of guilt and danger I found peace by believing in Jesus."

He declined in godliness; but "from their state of worldly conformity, it pleased God to arouse me," he says, "by the faithful admonitions of a dear relative, combined with the preaching of the Rev. R. Barker,

then minister of St. Peter's-church, Preston." He was now "led to examine the subject of church government, and after much reading, patient investigation and prayer, he became a Congregational Dissenter; and, in 1830, joined the Independent-church, in Cannon-street, Preston, under the pastorate of the Rev. D. T. Candon." He was a blessing to the cause of Christ at Preston; as he was "chosen a Deacon of the church; and his heart, his head, his purse, and his labour were always at command for the furtherance of the gospel," especially in the Sunday-school and in village preaching.

With a fellow apprentice, he succeeded his master in business, and prospered: but as he determined on giving up Sunday trade, as a chemist and druggist, to which his partner objected, he left, and settled in Manchester, where God prospered him, while the other died insolvent.

Mr. Bowman was a blessing to many in Manchester, where, however, in the spring of 1838, he lost his estimable wife; and himself finished his mortal course, July 15th, 1839, sincerely lamented as an upright servant of God.

BROOK, JOHN, ESQ. This worthy gentleman, though at an advanced period of life, engaged in the work of Sunday-school teaching. He was born in June 1744, at Flash-house, near Huddersfield, in Yorkshire; and was "called out of darkness into marvellous light," by the faithful ministry of the vicar, the Rev. H. Venn. On the removal of that evangelical clergyman, in 1770, Mr. Brook with others left the establishment, and founded a church of Dissenters in that town; their pastor was the Rev. W. Moorhouse, succeeded by the Rev. Dr. Boothroyd.

Mr. Brook hailed the Sunday-school system, of which he became a zealous supporter; especially as during the period of more than forty years he was a Deacon and pillar of the church. For many years before his decease, he was accustomed to visit the Sunday-school

twice, in the morning and evening, every Sabbath.

This benevolent man of God, according to his fortune, stood in the very first rank of philanthrophists. Besides his personal labours in doing good, he was a liberal subscriber to Academical Institutions, Bible, Missionary, and Itinerant Societies, Dispensaries, and Sunday-schools. He closed his useful life, March 20th, 1820, lamented as a father to the poor, and as a consistent Christian!

BROWNING, MR. JOSEPH. This truly useful man, for many years a much respected Deacon of the Independent Church, in Bedford-street-chapel, Stroud; was for about forty years a Sunday-school superintendent. He was born in 1784; and when seventeen years of age, he became deeply convinced of his need of a Saviour, by a sermon in a house at Whiteshill, near Stroud, from the Rev. W. Harries, pastor of the church at the Old-meeting, Stroud. By reading the Scriptures he was brought to rejoice in God, and then to become a member of the church at the Old-meeting.

Mr. Harries gave private lessons of instruction to this young man; and, perceiving his aptness to learn and to teach, urged him to pursue a course of study for the Christian ministry: but he declined, deeming himself unfit for so great a work. On Mr. Harries leaving Stroud, in 1807, Mr. Browning was unsettled; and Dr. John Williams, having recently become "perpetual curate" of Stroud, "requested Mr. Browning to take the oversight of a new Sunday-school at Whiteshill. He consented; and although not 'in orders,' either Episcopal or Congregational, became a sort of sub-curate of Whiteshill and Ruscombe.

"Mr. Browning conducted the school to the parish church in Stroud every Lord's day morning, spent the afternoon with the children, and in the evening frequently read one of the 'village sermons,' first in a private house, and afterwards in the Whiteshill National-school-room, towards the erection of which many Dissenters contributed. Mr. Browning continued to be a

member of the church at the Old-meeting. Before the erection of the National-school-room, the Sunday-school at Whiteshill was conducted in the house of Mr. J. Knight, at that time clerk in Lady Huntingdon's chapel, Ebley. Several of Mr. Knight's family assisted Mr. Browning in the Sunday-school. Two of Mr. Knight's sons, who were his co-adjutors in the school, became afterwards Missionaries of the Church Missionary Society. Both in the Lord's day evening service in the National-school-room, and in the Sunday-school, unwritten prayer was used. But twenty years afterwards, when Dr. J. Williams' successor at Stroud, insisted on the sole use of forms of prayer, Mr. Browning and most of the teachers withdrew, and established a Sunday-school in the recently erected chapel at Ruscombe. The superintendence of that school Mr. Browning retained till September, 1837, when, on the formation of a second Congregational Church, with a new school, at Stroud, he resigned his work at his beloved Ruscombe. His usefulness was very great at Whiteshill: no less than five from that school became Missionaries to the Heathen; and many others pious emigrants to Canada and Australia. His usefulness as an upright, diligent, and zealous Deacon, was remarkable; his liberality was very great, and he died, June 8th, 1845, highly honoured and sincerely lamented by all the Christians in Stroud.

Fox, William, Esq. The name of this truly great man merits the honour of being associated on the records of philanthrophy with that of Robert Raikes. For, while Raikes was the originator of Sunday-schools, Fox contributed greatly to extend the system, and both of them by this means conferred the most valuable blessing on the poorer classes of many countries, bringing a large revenue of glory to God.

Mr. Fox was born in 1736, at Clapton, a village in Gloucestershire: his father occupied the manor estate, but dying when he was only two years old, his education was deficient, though he was fond of books. At

the age of sixteen he was apprenticed to a draper in York. During his service, he found a religious book, the only one in his master's house, besides the Bible; and this became the means of his conversion to God. His behaviour in consequence was so correct, that his master had perfect confidence in his integrity; and, relinguishing business two years before his apprenticeship expired, he placed in his hands the house and shop, with the stock in trade, in value between three and four thousand pounds.

Mr. Fox pursued a new mode of doing business, declining to serve his customers on the Sabbath: to this his late master objected; declaring that it would ruin his trade. But he persisted in his plan, trusting in God, who put honour upon his young servant; so that instead of losing his customers, his business increased, and in a few years he was enabled to pay the whole amount to his old master. Mr. Fox thought now of altering his condition; but resolved, "1—Not to marry until he could support a wife creditably: 2—Not to marry any one that was not decidedly pious: 3—And not to marry any one without the consent of her parents." Acting on these rules, he happily obtained Miss Tabor, the daughter of a respectable merchant in Essex, and their union was crowned with every domestic felicity.

Mr. Fox, about seven years after his marriage, settled in London, and all his plans succeeded, in the wholesale and mercantile department of business. He enjoyed the ministry of the Rev. Abraham Booth, an eminent pastor of a Baptist church, by whom he was chosen Deacon and being blessed with affluence, he applied much of his wealth to benefit the poor of his native village, especially by the establishment of a daily school.

Mr. Fox observes, "Long before the establishment of Sunday-schools, I had formed the design of universal schools, though by a different mode. This design I had, year after year, mentioned to most of my friends, both clergy and laity; but with little success, as they

were alarmed at the magnitude of the undertaking." Thus things went on until May, 1785, when, at a public meeting, held at the King's-head, in the Poultry, London, he pleaded the cause of the neglected poor, and proposed to call a special meeting at the same place, to consider the subject, on the 16th of August. In the mean time, the attention of Mr. Fox was directed to the letter of Mr. Raikes in reply to the inquiry of Colonel Townley, published in the "Gentleman's Magazine" for 1784, and he, therefore, wrote to that originator of Sunday-schools, on the 15th of June, 1785. Mr. Raikes replied in a manner most encouraging; and thus Mr. Fox was the better prepared on the day appointed to state his object: he did so with such effect that all present concurred in his plan, and desired him to embody his thoughts in a circular letter inviting benevolent persons to another meeting on the 30th of the same month, August, 1785. The first paragraph of that letter, dated August 26th, 1785, embodying the principles of the society, is as follows:—

"Encouraged by the promising success of the Sunday-schools established in some towns and villages of this kingdom, several gentlemen met on Friday evening the 16th instant, at the King's-head Tavern, in the Poultry, to consider the utility of forming 'A Society for the establishment and support of Sunday-schools, throughout the Kingdom of Great Britain.'

"At this meeting it was agreed to form such a society; and a committee of fourteen gentlemen was chosen to draw up a code of laws for the government of the said society, and a set of proper rules for the regulation of the schools.

"To prevent vice—to encourage industry and virtue—to dispel the darkness of ignorance—to diffuse the light of knowledge—to bring men cheerfully to submit to their stations—to obey the laws of God and their country—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here—and to endeavour to prepare them for a glorious eternity, are the objects proposed by the promoters of this Institution." [F

This circular letter, signed by Mr. Fox, was sent to many well known friends of the poor, and many, hailing the object proposed, met on the 30th of August, when Jonas Hanway, Esq., the philanthrophist, took the chair: they assembled again on the 17th of September, when the Sunday-school Society was formed. Immediately after this meeting, a circular was issued, signed by the chairman, Henry Thornton, Esq., addressed "to the benevolent and humane of all denominations." "This circular was followed by another from the committee, addressed to the clergy, and ministers of all Protestant congregations, and distributed chiefly in London and its vicinity. From the circulation of these documents, the most happy of facts resulted. Many of the clergy, supported by some dignitaries of the Church, entered heartily into the scheme, and Sunday-schools sprang up in rapid succession, throughout many parts of the kingdom. From these small beginnings, it appears, from a letter written by Mr. Raikes to Mr. Fox, in July, 1787, that about *two hundred and thirty four thousand* children were thus brought under instruction, in the various Sunday-schools that had then been established. In succeeding years, the progression still continued, so that in 1825, the children in the Sunday-school, throughout the United Kingdom, amounted to about a *million*, under the instruction of *ninety thousand* gratuitous teachers!"

Mr. Fox saw the Sunday-school cause thus prospering before his death. He resided mostly at Islington till 1799, when "he purchased the manor estate formerly rented by his mother, at Clapton, his native village, as he felt a desire to end his days on the spot which gave him birth." He resided in that vicinity until he finished his earthly course, April 1st, 1826, in the 91st year of his age: nearly his last words were—"Lord Jesus, receive my spirit."

William Fox left a character as a benefactor to his country; a genuine patriot; a noble philanthrophist; a sincere Christian!"

HANCOX, MR. This valuable servant of Christ, a Deacon of the Independent-church, Fetter-lane, London, was a native of Wolston, a village in Warwickshire. He was born about the year 1778; and when about the age of fourteen he lived in the family of Mr. and Mrs. Wootten, who were members of the Independent-church, Coventry, under the pastorate of the Rev. George Burder. At the age of seventeen, having been converted to God, he united with the same Christian church.

Young Hancox now engaged in the Sunday-school. "His course of usefulness then began," says the Rev. Caleb Morris, his minister. "He, in connexion with some young men, visited, for religious purposes, most of the dark villages about Coventry." The Rev. Mr. Jones, of Wolston, says in a letter to the Rev. Mr. Morris, "The people of Wolston, my native village, will have cause to bless God through eternity, that this man was born there; while Southam, Kenilworth, Dunchurch, and other villages in this neighbourhood, enjoy every Lord's day the effects of his benevolent aid."

The young men in the church at Coventry "formed Sabbath-schools, and held meetings for prayer and reading the Scriptures. Mr. Hancox afforded very important services to Mr. Burder, Sir Egerton Leigh, and others, in their benevolent work of introducing the gospel to the villages. They all endured persecution. It is right to state that, amongst the hottest persecutors of Mr. Hancox was his own father! He, then being very ignorant of the gospel, ordered his son never to enter his house; nor would his father for months speak to him, on account of his religion. To be thus hated and forsaken by his nearest relative, for the sake of Christ, deeply wounded his heart, and tried his sincerity; but faithful to his conscience and his God, he persevered. The parent lived to confess his folly: and the filial affection, which he once so deeply wounded, lived to soothe his age with smiles."

The Rev. George Burder removed from Coventry to London, in 1803, as pastor of the church in Fetter-lane,

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and, in 1804, Mr. Hancox followed his minister to settle in the metropolis: for thirty-two years he was a member of that church, and for the last seventeen years he faithfully served in the office of Deacon.

Mr. Hancox determined, however God might prosper him, not to die rich; and his liberality was worthy of his profession. He generously aided poor churches and their ministers; and nobly assisted the new congregations at Camden-town, Robert-street, and Shepherd's-market, in London. He finished his earthly course in 1836, in the triumph of faith in Jesus Christ, leaving a reputation highly esteemed by all who knew him and were capable of estimating his character as a Christian!

KEMP, MR. JAMES. This most worthy and useful man appears to have been the earliest gratuitous Sunday-school teacher in England. He was the founder, and, for about thirty-five years—till his death—a superintendent of Hoxton Academy-chapel Sunday-school; where also he had the honour to serve the office of Deacon.

Mr. Kemp was born in November, 1745, at Down, North Britain. His parents appear to have been persons who regarded religion, as was common in Scotland: so that when he came to London, in 1764, he sought an Evangelical ministry, and found that of the Rev. Mr. Hitchin, at White-row Independent-chapel, under God, to be the means of his salvation. Sometime after the decease of Mr. Hitchin, he united with the Church at the Tabernacle, and married his estimable partner, settling in business at Hoxton.

Mr. Kemp, and his wife also, were deeply affected with the brutal and the depraved condition of the poor inhabitants of Hoxton, many of them being brick-makers;—and he considered and prayed for the means of benefiting them. He thought of a Sunday-school for their instruction; but hesitated whether it were proper on the Sabbath, until his zeal was directed, his purposes fixed, and his mind furnished for the work,

by an interview with Robert Raikes, Esq., the original founder of Sunday-schools. Mr. Kemp's house was accordingly opened on the 14th of October, 1784, for the reception of the children, and the gratuitous instruction of the ignorant; and, for a period of thirty years, his house was thus occupied, and his important labours cheerfully employed, unaided—for nearly the whole of that time—except by the members of his own family. Thus did this amiable man, with his affectionate and pious wife commence what he called *the new era of his life;* as he often dated his birth from his first engagement as a Sunday-school teacher. Mrs. Kemp's labours equaled those of her worthy husband. See *Memoir of Mrs. Kemp.*

In 1812, several young persons came forward and tendered their services to Mr. and Mrs. Kemp; who, with their usual kindness received them as their colleagues in their good work. The schools now increased to two hundred scholars, and their rooms were not large enough to receive more applicants. But Thomas Wilson, Esq., the liberal treasurer of the Congregational-college, observing the prosperity of the institution, and considering the number of years Mr. Kemp's house had been gratuitously employed, feeling also a desire that the Hoxton Academy-chapel Sunday-school should be permanently established—projected the erection of the present school-house upon the freehold ground. This was done, and it was opened September 2nd, 1814, with 210 children and 12 teachers. Mr. Kemp had the happiness of continuing Superintendent; and the school increased: the first public meeting to seek the support of others was held April 10th, 1815: the building was enlarged in October 1817; and, in March, 1818, this valuable Christian teacher had the satisfaction of beholding, under his own care and that of 60 teachers, his co-adjutors in tuition, 698 children. Near the time of his death, Mr. Kemp saw that the school had increased to 900 children and 70 teachers!

Mr. Kemp was highly esteemed by his fellow Christ-

ians, and many years before his death, he was chosen to the office of Deacon by the Church assembling in Hoxton-chapel. This office he filled honourably, until he departed this life, January 22nd, 1819, in sweet composure The day before his decease, he said to one of his beloved colleagues visiting him—"I remember the dear children.—May the Lord bless them!—It is the Lord's work!—He will bless it!—Be zealous.—Be faithful.—I commit my charge to your care.—May the Lord enable you to persevere to the end.—Remember me to all at the school!" Pressing his hand, he said, "Farewell, may the Lord bless you. I charge you with my dying love to all the teachers!"

LEETE, S. ESQ. This worthy gentleman was, for more than half a century, a consistent member of the Independent-church, Union-street, Southwark, and for thirty years he honourably sustained the office of Deacon. But much of his excellence he acquired as a Sunday-school teacher.

Mr. Leete was born in the year 1766, at Eversden, a village near Cambridge. His parents were persons of high repute for piety; and his mother's early instructions were a blessing to him even to his dying day. Indeed, one of his last says saw, "I bless God for a good mother, who taught me hymns when I was young, which are dearer to me now than ever health itself." When about eighteen years of age he left home to reside in London; happily possessing the grand preservative,—"The fear of the Lord:" this formed a shield of defence to him, enabling him to honour his Saviour during a residence of fifty years in the metropolis.

Mr. Leete came to London, having an elder brother, Robert Leete, Esq., holding an important office in the Board of Excise; and, by his influence, he procured a situation in the Bank of England.

Just at the age of twenty, he made a public profession of religion by joining the Church of Christ already mentioned, under the care of the Rev. (afterwards Dr.)

Humphreys. He engaged as teacher in one of the first Sunday-schools in Southwark, and by this labour of love he was prepared to take an active part in all the institutions having for their object the glory of God in the spiritual welfare of mankind.

Mr. Leete filled his situation in the Bank of England for the long period of forty years; and such was his punctuality, diligence, and system, that in all that time he was not more than twice below the mark of attendance: acting on the celebrated maxim of the Duke of Wellington—"I attribute most of may victories to being a quarter of an hour before hand," a practical principle worthy of adoption by every Christian, whether a general, a banker's clerk, a Sunday-school teacher, or minister of the gospel.

Mr. Leete, as a deacon, fulfilled his office in a manner that was a blessing to his bishop and to the poor members of the church. He was a liberal snbscriber to his pastor; and presented to the Rev. John Arundel, anomymously, the sum of *fifty guineas*, to make the minister of the church at Union-street, perpetual member of the Congregational Library.

He was a supporter of the chief benevolent institutions of the day, especially the Bible, Missionary, Tract, and School Societies. Hence his acquaintance with Mr. Jones, secretary and superintendant of the Religious Tract Society, who says,—"My friendship with Mr. Leete commenced upwards of twenty years before his decease. We first met at the formation of the Auxiliary Missionary Society for Southwark, in which my departed friend felt a lively interest. Subsequently, we were associated in the Southwark Tract Society, to which he was much attached. His labours in the St. Thomas's Sunday-school were before my acquaintance with him." Mr. Leete died full of joyful hope of salvation with eternal glory, through the infinite grace of Christ Jesus.

WILLIAMS, DAVID, ESQ. This intelligent and zealous gentleman was born in 1755, in North Wales.

A large portion of his excellency and usefulness arose from his connexion with the Bible Society, and with the Sunday-schools: he lived and died respected by a very large circle in that part of the kingdom. His parents were persons of property, generous supporters of the Protestant Dissenting interest, during the period of persecution, in the Northern part of the Principality. David was their youngest son; and he partook largely of their pious spirit and liberal disposition, so that he was for many years after their decease, and indeed through life, the chief support of the Dissenting cause in Caernarvonshire. "His whole soul," says his biographer, "was bent upon doing good; and he contributed largely of his time, his exertions, and his purse, towards any object that was likely to have that tendency, and especially towards promoting the Redeemer's cause."

Mr. Williams was a devoted Sunday-school teacher, and particularly attentive to the concerns of the rising generation around him. "He was in constant attendance in the school at six o'clock in the morning, both summer and winter: and so interested was he in the instruction of the ignorant, that on a part of his own property, at his own sole expense, he built a chapel, which served the double purpose of a place of worship, and a school for the education of poor children.

"He was upwards of forty years a member of the Independent-church, at Pwllheli; and ministered in the office of a Deacon for more than thirty years, with exemplary prudence, fidelity, and piety; and *in* that capacity, as well as every other, in the Church and in the world, he was unwearied in well doing.

"In conjunction with a few others, he established at Pwllheli, a Branch Bible Society, of which, up to the period of his decease, he was president. He likewise invariably presided at the Missionary and all other meetings, of a benevolent tendency, in that neighbourhood. He was a man of more than ordinary intellect; which enabled him to render eminent service to many in that part of the country, by his counsels,

in the management of their affairs, and in preventing litigation: he was, therefore, highly esteemed in the world, as well as in the Church of God.

Mr. Williams enjoyed general good health, until the Saturday previous to his decease, when he felt very unwell: on Sunday he was much worse; yet he attended chapel as usual, and officiated as Deacon, at the Lord's table, delivering the bread and wine to a numerous congregation. Some of his friends, perceiving him to be much indisposed, observed that he ought not to have been out on that day; to which he replied —that "had it been his own, he would probably have been in bed; but as it was the Lord's day, he was bound, as a faithful servant of Christ, to dedicate it to him, and fulfil its duties—because the night was coming when no man worketh." On the following Tuesday, March 25th, 1823, he fell into a lethargy, which continued till Friday, the 28th, when he entered into the joy of his Lord. His mortal remains were interred in a vault at the Independent chapel, Pwllheli; and his funeral was attended by a great number of ministers of different denominations, and many of the clergy of the Church of England, to honour his memory, as that of a worthy servant of Jesus Christ.

Chapter VI.

SUPERINTENDENTS

WHO WERE SUNDAY SCHOOL TEACHERS.

Bridgwater, Mr. Samuel. This good man was a draper at Darlaston, near Birmingham. He was born in the year 1778; and, in early life, was, by infidel books, led to disbelieve in the Scriptures. But finding no peace in his principles, he procured Bishop Watson's "Apology for the Bible," by which he was

convinced of the divinity of the sacred books. He then made vows of reformation, but has often broke them; he wrote down his own vow in his pocket-book, subscribing his name in the presence of God. This, however, was also in vain. He attended the parish church, whose rector, an Evangelical clergyman, by his faithful ministry, became the means of his conversion to God and of his comfort in Christ.

Mr. Waltham having established a Sunday-school in his church, Mr. Bridgwater became an intelligent, zealous, and devoted teacher. In that useful service for the rising generation—though he was in his shop until late on the Saturday evening—he was diligent, after having attended a prayer-meeting at seven o'clock on the Sabbath morning. His regularity and constancy rendered him an example to others, and he was very highly esteemed by the children of the Sunday-school. His labours were very useful; but, having caught cold while superintending the scholars in the church one Sabbath, he was laid aside from his loved employment, and detained a prisoner in the furnace of affliction. Every remedy was tried that skill and prudence could devise, for the sake of his wife and his young family; but he gradually declined until February 25th, 1815, when he closed his mortal course, in the 38th year of his age. His last words were—"Precious Jesus! Come, Lord Jesus!"

COWLEY, MR. JOSEPH. This singularly useful man was rendered a great blessing by his public labours as a Sunday-school teacher, and eminent as Secretary of the Sheffield Sunday-school Union. He was born July 8th, 1768, at Edensor, near Chatsworth, Devonshire; his father being Upholsterer to the Duke of Devonshire. He received a common education; and, in 1782, he was apprenticed to a knife cutler at Sheffield. After his period of service, he obtained a situation as machine maker, at Manchester; but, in January, 1763, he was induced to enlist as a seaman on board of a ship of war, in which he served for three

years in the Mediterranean. On his return, however, in 1796, he obtained his discharge, by the personal application and intreaty of his sister, to Sir Peter Parker, Lord High Admiral of England.

Having returned to Sheffield in the beginning of 1796, he attended church, but gained little spiritual benefit, until towards the end of the year, when he was favoured with a sense of the Divine friendship at a class-meeting among the Methodists. He married on Whit-Sunday, 1797; and in the beginning of 1799 he devoted himself to the noble work of a *Sunday-school teacher;* so as to gain the title of the "*Apostle of little Children,*" and God gave him many souls for his hire in this service.

"In 1810, the individuals principally active in the Methodist Sunday-school in Sheffield, resolved to erect a large building capable of receiving a thousand children. In the contrivance and execution of this benevolent design, nothing like which had ever before been seen in the neighbourhood, Mr. Cowley was one of the most active and unweared agents; he not only spent day after day with the Rev. Valentine Ward, and others, in soliciting contributions from known friends and the public in general, but subscribed liberally himself, and even collected £10 from his own workmen. Of this large school, [Red-hill], opened June 11th, 1811, he was a trustee, the first treasurer, and a Superintendent for the remainder of life.

"In 1813 originated the *Sheffield Sunday-school Union*, a sacred coalition of the various Christian sects, brought about mainly by the address of George Bennet, and James Montgomery, Esqrs. Of this institution, which has been so great a blessing to the country around, Mr. Cowley was elected a secretary, an office which, in his estimation, was one of the most honourable which a man could fill, because it united him with pious members of other denominations."

Whit-Monday was the anniversary of the Sheffield Sunday-school Union; and the spectacle exhibited on the occasion was novel to the inhabitants: the assem-

bly of the thousands of the children in the open air,—the procession along the streets,—the services in the chapels,—and the afternoon meeting of the teachers formed a sort of jubilee to the benevolent mind of Mr. Cowley.

It was his "constant practice, when he had paid his workmen their wages, and balanced his books on a Saturday night, to review his own conduct during the week, in order to see how matters stood between his soul and God; and then, having made some suitable record in his journal, to go into his family, sup and converse with them, and afterwards to retire to his closet to prepare for the Sabbath." Mr. Cowley duly appreciated the obligations under which Providence had placed him; and we find him thus recording his state of mind: "This morning, in reading over a short sermon for the day, from the text, 'Delight thyself in the LORD and he shall give thee the desires of thy heart;' I was powerfully induced to look over the relative situations which I sustained in the world, in every one of which I ought to consider myself as a *standard bearer* of the cross of Christ. *As a son, brother, husband, father, master*, a *subject* of the King of Great Britain, a *Methodist*, a *class-leader*, *Superintendent* of a Sunday-school, as a *secretary* to the Sunday-school Union, *treasurer* to a Sunday-school library, a *townsman* of Sheffield, an *Englishman!*"

On the last evening of the year a Sunday-school teachers' festival was held in Sheffield; in reference to one of which he writes,—"This blessed evening I have had the sacred pleasure of attending the social meeting of the Attercliffe Sunday-school teachers and friends [of Zion chapel]. God is with them. Souls have been converted, children have died happy, which proves that God is among them. I told them that I was glad to find that the name of Calvinist, Baptist, Independent, Churchman, and Methodist, was no obstacle in their way. It was indeed a blessed Christian meeting to myself and my brother secretary, Mr. R. Leader; to both they shewed the greatest kindness

and respect, and even put honour upon us by the manner in which they introduced us to such a respectable company, and listened to what we had to say. I bless my God, that at none of these meetings do we hear any thing of sect or party, but Christ is all in all: to Him with the Father and Holy Spirit be all the glory. Amen!"

Mr. Cowley's sentiments and feelings as a Sunday-school teacher will be evident from the following:—"June 16th, 1822. I am again much blessed at the opening of the Girls' school, Red-hill. My mind has been much impressed with the necessity of speaking to all the girls about the report, that Sunday scholars in servitude are idle, inpertinent, and dishonest, circulated by some persons in the face of day; indeed, they assert, that a Sunday-school institution does an injury to society. I should indeed, wonder, if out of so vast a number—*some*, nay, *many*, did not act improperly. I really wonder there are not more instances. By permission of the religious instructors, I spoke to *ten* classes of the eldest girls, before their teachers, mentioning the report. In making this statement I was powerfully affected even to tears. I appealed to their own hearts, whether what we taught led them to evil doings? I affirmed, that we taught them that they should love God with all their hearts, and that both by precept and example the gospel law had been enforced. 'Whatsoever ye would that others should do to you, do ye also even to them.' The Lord the Spirit opened my mouth, and though the exercises were arduous, and very fatiguing to the flesh, I hope and trust they will be owned and blessed of God, and the good of the rising generation, and all connected with them. I do bless God for my privileges as a Christian and Sunday-school teacher."

Mr. Cowley continued his labours and in his usual state of health, until July 1829; when disease invaded his frame and affected his intellects. He recovered his reason, and rejoiced in the love of God in Christ Jesus; but declined until the following December, on

the 6th of which, he departed this life to enter his eternal rest with his Lord and Saviour. His funeral was attended by a very large number of sincere mourners, especially Sunday-school teachers, to honour his memory as a devoted and beloved Christian.

CRANFIELD, MR. T. This remarkably active and devoted man was one of the earliest and most useful Sunday-school teachers in London. His course of labour in the good cause extended through a period of fifty-five years; and his biographer says, "As a teacher he was undoubtedly one of the most eminent, indefatigable, zealous, and useful of any that have appeared since the formation of Sunday-schools by the immortal Raikes."

Mr. Cranfield was born March 12th, 1758, in Southwark. He was instructed in a parochial school; yet he was a disorderly youth till he was fourteen years old; at that age he was apprenticed in the city to a respectable tailor, who attended twice on the Sunday to hear Dr. Gibbons, a famous Independent minister. He learned much of his business, and improved in reading and writing; but he absconded from his master, and wandered in Birmingham and some other towns until 1777, when he enlisted for a soldier. He was sent to Gibraltar, which was soon after besiged by the French and Spaniards; but on peace being made in 1788, he returned to England, with a wife, both of whom were led by the example of his father, who had become a pious man, to hear the Rev. Mr. Romaine, at Blackfriars-church, and his ministry, in 1784, was blessed to their conversion to God.

Mr. Cranfield now instituted a prayer-meeting in his own house, with several religious young friends, seeking to benefit others; and he joined the Independent church under the pastorate of the Rev. John Towers, Barbican. He employed various means of doing good to the souls of others, and prevailed on one of his friends, a Mr. Taylor, to begin preaching on a Sunday afternoon in the "City-road." In his absence,

Mr. Cranfield himself preached to a multitude. During the next seven years, Mr. Cranfield laboured in various works of benevolence, especially in establishing meetings for preaching and prayer. One of these at the "Factory," near the turnpike, in Kingsland, excited great attention; and from the activity of himself and friends, in seeking the salvation of the brick-makers and others, they were called "Devil-dodgers." They were joined, in 1790, by Joseph Reyner and J. R. Burchett, Esq.; in the summer of this year, preaching service was conducted on Kingsland-green; and one of the preachers was the Rev. Rowland Hill. From this effect arose the Independent "Kingsland-chapel," which was opened in June, 1794, by sermons from the Rev. R. Hill, Rev. J. Eyre, of Homerton, and Dr. Hawies, clergyman of the Church of England.

Mr. Cranfield, in 1791, opened his own house, at Kingsland, for a Sunday-school, himself and his wife being the teachers: but removing it to the "Factory," he went and opened another at Hornsey. He removed his residence in 1797, to Hoxton, and still laboured for the souls of men. He prevailed on Mr. Burchett to write an admirable religious tract, called, "Palm Sunday," which was printed and largely distributed by him on the Sabbath so named. In doing this he was led to Rotherhithe, where he beheld scenes of awful depravity, which induced him to open a Sabbath-school on the following or Easter Sunday. His wife was his faithful assistant in that good work. This school prospered; and was then taken up by some friends of the Rev. John Townsend, Independent minister of Burmondsey; while, Mr. Cranfield, in December, opened another in the house of a brick-maker at Tottenham. This also prospered; and he then resigned it to some Wesleyans, directing his attention next to Kent-street, Southwark, at that time, the most depraved part of the Borough, and the resort of gipsies, thieves, and the worst of characters. He began his school on the first Sunday in August, 1798, and it was crowned with wonderful success under the blessing of God.

But to give a full detail of the continued and varied labours of this devoted philanthrophist, in Sunday-schools, and in visiting the numerous lodging-houses and the inmates of the King's-bench prison in Southwark, during the long course of fifty-five years, would be impossible, in this place. He persevered in his evangelical labours of preaching, teaching, and relieving the distressed, making known the way of salvation by Jesus Christ to thousands until two days before his decease, which took place November 28th, 1832. He was in the eighty first year of his age: his mortal remains were interred at Collyer's-rents burial ground, Southwark, attended by deputations of teachers from eleven Sunday-schools. Funeral sermons were preached for him by the Rev. John Arundel, who had known him many years, and his pastor the Rev. J. Sherman, both of whom regarded him as one of the most useful Christian philanthrophist. The memoir of this useful man is published by the Religious Tract Society.

HANDFIELD, LIEUTENANT COLONEL. This distinguished officer in the British army was a very efficient teacher for about fourteen years, in the Sunday school of the Rev. Rowland Hill. He was born in the year 1777, in a camp in America. His father was himself a colonel in the army. At an early period, shortly after his marriage, he was called into active service in the American war. Mrs. Handfield accompanied him, and while in America, she gave birth to her son John, the subject of this biography.

After his return from America, the Colonel held the influential and responsible office of Commissary General for Ireland; a post which he occupied to the close of his life. He died at an advanced age, leaving behind him one son, Edward, and seven daughters, having survived his sons John and Philip.

John Handfield was educated with a view to his becoming an officer in the Royal Engineers; and he studied those branches of service, which are indispen-

sable to all who are desirous of entering that famous corps. Having in due course obtained his commission, Lieutenant Handfield was speedily called into service in Holland. On the failure of that expedition, he was ordered to join the army in Egypt, under the command of General Sir Ralph Abercrombie; and he remained there until after the great victory which led to the evacuation of that country by the French army.

After the withdrawment of the army from Alexandria, Lieutenant Handfield returned to England in an infirm state of health. The sudden change from the chilling damps of Holland to the burning sands of Egypt, in addition to the fatiguing duties which devolved upon him, and the many and great privations which he suffered, produced a painful influence on his constitution, which he felt more or less during the residue of his life. He suffered also, with multitudes of his comrades, from a slight opthalmic affection. About this time Leiutenant Handfield was promoted to the rank of Captain.

Notwithstanding the unfavourable state of Captain Handfield's health, he maintained remarkable cheerfulness of mind. His appearance had not undergone any material change. His figure was tall and slight, but well proportioned and erect: his features prominent and martial. His mind was well-stored with knowledge; and his manners were not only polite,—becoming his station as a British officer, but bland and fascinating also, accompanied by natural dignity, the true characteristics of a well educated gentleman.

Such was Captain Handfield, in the spring of manhood, before he became acquainted with the truths of the gospel, and the blessing flowing from faith in, and and love to, our Lord and Saviour.

It will easily be imagined that a man at the age of *twenty-four*, with these advantages, and in such a position, was not likely to escape the contaminating influence of worldly society by mere human effort and good resolutions. The power of Divine grace was necessary for his protection and deliverance, and that

was mercifully conferred, chiefly by means of a brother officer, an exemplary Christian.

Major M——, of the engineers, had long been a pious and devoted servant of God, living in the daily exercises, as he enjoyed the privileges, of his Christian profession, and unhesitatingly avowing himself on the Lord's side. The consistency of the Major's life, the cheerfulness of his disposition, and his well known scientific skill as an engineer, coupled with an unusual amount of conversational talent, wrought powerfully on the mind of his junior officer; and, by the blessing of God, became the means of directing his feet into that way of peace which he never forsook, being cordially devoted to the service of Christ.

Captain Handfield, soon after his conversion, gathered around him many wise and good men, among whom was the venerable Major General Burn, known by his admirable little work, "WHO FARES BEST, THE CHRISTIAN OR THE MAN OF THE WORLD?" and whom he loved and revered as a spiritual father. Nor had he long felt the power of the glorious gospel on his own mind before he began to unite with those who were active and zealous in spreading the knowledge of the Redeemer throughout the world. Among the various institutions formed for that divinely benevolent object, he regarded the Naval and Military Bible Society, and became an active member of its Committee. His state of religious feeling, at this period, may be understood, in some good degree, from the following lines, written by him in 1803:—

"1 Hark! in what seraphic strains,
All the glorious choir above,
Publish through the heavenly plains,
The Redeemer's wondrous love!

2 Catch, my soul, the glowing flame,
That inspires the holy throng;
Let the blessed Immanuel's name,
Be the subject of thy song!

Sound the triumphs of his grace;
His who bled and died for thee.
Rival all the songs of praise,
Of the heavenly company!

4 Swell thy notes of love and joy,
Till all nature, catch the sound;
And every latent power employ
To spread his glory all around!"

Many other productions of this Christian officer's pen, of a date subsequently to the foregoing, though less ardent in their character, breathe the same scriptural piety; but manifest great searchings of heart; profound humility; deep convictions of sin; and the most earnest importunity for the Divine mercy through Jesus Christ.

A few years after Captain Handfield returned to England, he was promoted to the rank of Major, and appointed to an official situation in the Ordnance department, which not only secured to him his full pay, but, which was of higher importance, a considerable amount of influence over the students at the Military Academy, Woolwich. This influence he invariably exercised with the view of promoting the moral and religious interests of the cadets—an object which he seriously regarded; and, in several instances, his labour was crowned with a manifest blessing from the Lord. His official duties soon brought him acquainted with Dr. Olinthus Gregory, professor of mathematics, and known to the Christian world by his admirable "Letters on the Evidences of Christianity." With him he formed an intimate friendship, and he ever afterwards cherished for him the most affectionate esteem and regard, which was fully reciprocated by the pious Doctor.

Major Handfield entered the Surrey-chapel Sunday-school as a teacher in or about the year 1807. The children were at first much struck with the novelty of being taught by a Major in the army; and not a few of them were desirous of joining his class. The Ma-

jor's acquaintance with the truths of the gospel was so clear and accurate, and his habits and manners so attractive to young persons, that it was very soon thought expedient to appoint him teacher of the Bible class, consisting of boys from the age of *twelve* to *fifteen* years. This proved to be a well-judged proceeding. The Bible class was thenceforward considered the post of honour, and was open to the most attentive and best conducted children. While he felt the paramount claim of his own class, the Major was not uninterested in the others; on the contrary, he loved and prayed for the children of the whole school, and delighted in his work. As an instance, it may be stated, that while a Sunday-school teacher, he was promoted to the rank of Lieutenant Colonel, which rendered it necessary that he should be presented to his Majesty, George IV. He attended at court accordingly, but on the following Sabbath, he was duly engaged with his class, directing the minds of his scholars to the KING of kings, and the honour that cometh from God.

During the usual hour of attendance, the Major was found at the head of his class; and the boys appeared to emulate their leader. His system of instruction was directed to the mind, and often in a catechetical form. Being himself of a kind and affectionate disposition, his occasional appeals to the scholars, and especially his addresses from the desk, were powerful and impressive. He never sought to be engaged in the more public duties of a Sunday-school teacher; but he never shrunk from them, and he always conducted them to the satisfaction and oftentimes to the profit of the children and his fellow teachers, who delighted to honour their occasional Superintendent.

Some have supposed that the different ranks and orders of society should be merged in the higher claims of Christian brotherhood; and a worthy man in humble circumstances, acting towards Colonel Handfield on this opinion, led, in the early part of his Christian life, to a remonstrance from a brother officer,

most painful to the Colonel's mind. But instead of resentment, he acted with greater caution, lest he should prejudice the minds of irreligious officers against the doctrines of the gospel. Those who had the privilege of his acquaintance, however, well knew how highly he esteemed all, whatever their station in life, "who loved our Lord Jesus in sincerity." And how truly he was not only the diligent and devoted Sunday-school teacher, but the counsellor and friend of all his fellow teachers.

But Colonel Handfield's philanthrophy was not restrained to the children of the poor. He kindly and generously received at his table his young friends, including the cadets and junior officers from Woolwich; availing himself of those opportunities to pour instruction and counsel into their minds; and many live to praise God for the privileges they thus enjoyed under his hospitable roof.

For many years the Colonel had been subject to what were considered spasmodic attacks; oftentimes so violent, as to compel him to throw up his chamber window for the purpose of breathing freely. The conjecture as to the disease was erroneous; he had an affection of the heart. After his usual private and family devotions, he attended the breakfast table, January 8th, 1821, in apparent health, Mrs. Handfield alone being present; and while partaking of the providential bounty of his heavenly Father, he fell from his chair and immediately expired. His mortal remains were deposited in the vault of St. George's, Southwark; and among the mourners were his venerable pastor, the Rev. Rowland Hill, and his beloved friend, Dr. O. Gregory.

Some years before the death of this eminent man, it pleased God to bless his endeavours for the spiritual benefit of several members of his family. Of the decided piety of his younger brother, Philip, a Captain in the Royal Navy, through his instrumentality, no doubt could be entertained; and it is believed that the example, the prayers, and the persuasive earnest-

ness of a beloved brother, were accompanied with the Divine blessing to the minds of his sisters. That the Colonel did not rely upon himself for holiness, or on any human agency for usefulness in his Christian course, is obvious from the following lines, penned by him, in 1807:—

"Spirit of Christ! thy power alone,
Can God's eternal truth impart;
Can take the sacred fire of love,
As kindled in the Saviour's heart,
A pure seraphic flame!

Oh! come, thou holy, holy Lord!
And place a spark or two within,
Then quickly fan them to a flame
And burn up every weed of sin;
Leave but thy love behind!"

MUSE, MR. THOMAS. This exemplary Sunday-school teacher was born May 23rd, 1806, at Haydon Bridge, Northumberland. A sermon on Proverbs i. 10, "My son, if sinners entice thee, consent thou not," preached by the Rev. Mr. Haydon, Independent minister, was a blessing from God to his soul, and led him to seek salvation. Sometime after he joined the Church under the pastorate of that faithful minister, and engaged with zeal as a teacher in the Sabbath-school. In this office he was truly devoted to his work, and he was chosen also to be the secretary to the school; in which he was a model of punctuality in his attendance, of diligence when there, and of holy consistency in his deportment. As secretary, he was regular in convening the monthly meetings for prayer, when he read extracts from the Teachers' Magazine. At those meetings it may be truly said, that he poured out his soul unto God for his fellow-teachers, the children, and their parents. He had also the chief management of the Tract Society in the village; he was one of the praying members of the Church; a sympathizing friend to his minister; and a pillar in the house of God.

"As a Sunday-school teacher," his minister remarks, "our young friend was indeed exemplary. He was a father to the rest of the teachers, and more so to the children. And such was the general attachment of the latter to him, that they have occasionally been observed to shed tears at the mention of his name; and no wonder, for he often wept for them."

We must, however, view him when called by his Lord and Master from all his useful offices, and shut up in the chamber of sickness, preparatory to his entering upon that rest remaining for the people of God. On being asked by a friend how he felt himself, he replied, "I don't feel my mind in that rapturous state which some speak of: but I do feel persuaded that neither life, nor death, things present nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus." Again, being asked a similar question, he calmly replied, "I am looking to Jesus." He departed to his eternal joy, April 24th, 1835.

NEALE, MR. BENJAMIN. This singularly gifted and devoted Superintendent of the first Sunday-school in London, was born January 9th, 1786. His father was a citizen, largely engaged in a mercantile concern in St. Paul's Church-yard. Both his parents were esteemed for their piety; and the Rev. John Newton was an intimate friend of the family, with whose assistance, in 1792, they established a weekly prayer meeting in their house, during the awful period of the French revolution. Mr. Newton also gave a monthly lecture in the family till near his death, which took place December 21st, 1807.

Mr. and Mrs. Neale were accustomed to retire together every evening after tea for prayer, especially for their children; and their intercessions were mercifully answered of God. Benjamin, at the age of nine, with his younger brothers, Samuel and Cornelius, was committed to the tuition of a pious master, the Rev. John Simons, rector of Paul's Cray, in Kent; but,

after a few years, he was called into business with his father. Thus he relinquished the allurements of literature, not from want of inclination to such pursuits, nor from deficiency of talent to render himself eminent, as was frequently remarked by his brother Cornelius; but in filial obedience to his father's wishes. Besides, the Spirit of God appears to have early touched his heart, making him willing to be found in the plain path of duty, glorifying his Divine Redeemer. He attended, with the family, the faithful ministry of the Rev. Rowland Hill, and engaged with all his heart in the Sunday-school. But in these services he redeemed leisure to acquaint himself with useful literature, and to gain extensive general information. He gave himself also to the rising societies for the promotion of the gospel; for the serving of which he was rarely qualified, as a public speaker in large assemblies. He was remarkable, not only for his touching, simple, and perfectly natural eloquence, but oftentimes for that which was powerful and persuasive.

Mr. Benjamin's talents and character may receive some illustration from a brief notice of his pious brothers, Samuel and Cornelius. They continued their studies, and proceded to the University of Cambridge. The former took his degree of B.A. in 1810, and was eighth wrangler. Soon after leaving college, he became curate to the popular Mr. Robinson, of Leicester; but his zeal and diligence in the service of his Divine Master, whom he had early loved, brought on a cough; so that in less than two years he was laid aside, and died December 30th, 1812, at Camberwell. Cornelius greatly distinguished himself at the University. In January, 1812, he took his Bachelor's degree, and was senior wrangler of his year; the next week he gained the Senior Smith's prize; and afterwards the Chancellor's gold medal; thus adding classical to his mathematical honours. In 1813, he was elected Fellow of St. John's College. He was the survivor of the three brothers; but died lamented in

1823. Many points of resemblance were observed in the characters of these three amiable brothers: but we refer to the "Memoir of the Rev. Cornelius Neale, M.A., by the Rev. W. Jowlett, M.A."

Mr. Benjamin Neale, at an early period received religious impressions: the precise time, however, and the particular means by which he became "wise unto salvation" do not appear. The pious training of his excellent mother, and the prayers and counsels of his venerated tutor, were probably the means by which God was pleased to call him to the saving knowledge of Jesus Christ; while the ministry of the Rev. Rowland Hill led him to rejoice in God and to give himself to the Sunday-school. His happy mother contemplating his lovely character, writes thus, December 9th, 1809:—"On my dear Benjamin's birth day in 1796, I wrote a few very poor humble lines in imitation of blank verse." Here she quotes some verses expressive of her desires for his conversion, and continues, "This I have no doubt is accomplished, the dawn in his dear mind has given way to the perfect day: his path is indeed the path of the just shining brighter and brighter."

Mr. Neale, at this period entered upon the duties of teacher; and his piety and talents soon made him eminent among several gentlemen of great worth at Surrey chapel. Mr. Jones, the biographer of the Rev. Rowland Hill, says of his Sunday-school at that period "Others were raised up, who came forward, and 'without money and without price,' imparted to the young the knowledge of the Divine Redeemer. Among these devoted labourers were some of the most attached friends of Mr. Hill. Hugh Beams, one of the fruits of Mr. Hill's ministry, who left the world a little before him; William Bridges, who died in 1809; and Burchett, who was removed in 1810; are names that will never be forgotten, in connection with the early history of the institution. Mr. Beams took the office of Superintendent of the Surrey-chapel-school, in 1807, on the retirement of Mr. Coleman, its first

manager. When Mr. Beams, in 1808, became Secretary of the Southwark Sunday-school Society, he was succeeded in the superintendency by the late excellent Mr. Benjamin Neale, who became a peculiar blessing to the children. He lives in the hearts of many grateful pupils, whom he was the means of leading to God."

Mr. Neale filled this post until his last illness, to the delight and entire satisfaction of both teachers and scholars. In a school where the number of children in attendance ranged from four to five hundred the duties of a Superintendent were necessarily arduous; but it was never known that Mr. Neale shrunk from his full amount of labour and responsibility. In labours he was more abundant than any of his co-adjutors. His addresses to the children were decidedly spiritual, though his illustrations were chiefly drawn from natural objects. His language was remarkable for its simplicity and accuracy; his imagination was excessive; and such was his power that both teachers and children were instructed by his exhortations; and it would be difficult to say by which of the two classes he was most beloved.

Mr. Neale's abilities as *a catechist* were extraordinary; and whether he examined the children of a single school, or of twelve schools assembled together, his self-possession never forsook him, whatever might be the answers of the children; nor did his mental resources ever fail to meet and overcome the obstacles that frequently arise out of this difficult exercise.

Notwithstanding his eminent talents, Mr. Neale made no pretensions to superior wisdom; nor while undertaking the higher duties of the school, did he leave to others those which were more tedious and trying; nor did he suit the amount of his services to his own convenience. He always occupied that post and fulfilled those duties, which appeared to himself and the teachers most beneficial to the children and pleasing to his colleagues. He was always ready, if no other teacher were in the school by nine in the

morning, to commence the religious services of the Sabbath; nor did he leave until the children were dismissed. In the mean time he inspected the classes, teaching and admonishing the children as might be required. Even on the ordinary week days, his exertions were scarcely less manifest. Besides attending on certain evenings, to give instruction of a more secular character, he was in the habit of leaving his own house, crossing Blackfriar's bridge, in the depth of winter, one morning in the week, at six o'clock, for the purpose of imparting instruction to those children, who could not attend at other times.

Mr. Neale was the familiar friend and wise counsellor of all the teachers, who sought his advice, in many instances, on account of his engaging kindness. He was remarkable for his industry, and economy of time, so that he redeemed leisure to draw up some of the most valuable papers in the early numbers of the "Youth's Magazine." Blest with ample pecuniary means, he was ready for every good work towards the spiritual and temporal happiness of his fellow-men; and he publicly advocated their claims with great effect. His modest appearance and manner; the rich and powerful tones of his voice; the force of his arguments, and his manifest stores of information, at once charmed and engaged his auditory.

Mr. Neale married a lady of Sidmouth, Devon; one who was like-minded with himself in all his benevolent pursuits. This event did not take the husband from his labours as a teacher, but it added the wife to the many very useful teachers in the Surrey-chapel school. Here they both devoted their time and talents with much usefulness, until Mr. Neale was laid aside by an illness, which took the labourer from his toil to his crown. All his family were consumptive, and were early called to their rest in heaven. Benjamin had appeared stronger than any of the others, yet his career, though brilliant, was short. Early in the year 1816, Mr. Neale's illness assumed a serious aspect, and he retired from all active duties. The Sunday-

school teachers held prayer-meetings, beseeching God, in submission to the Divine will, to spare a life so dear and valuable to them and to the children. And as he was three miles from London, they appointed one of their number to correspond with Mrs. Neale to learn as frequently as possible, the state of their beloved friend. Mrs. Neale discharged this painful duty, until, August 6th, 1816, it pleased God to call his servant to the "inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven," to which he departed in the lively assurance of faith in Jesus Christ.

Mr. Neale left no charitable bequests by his will; confiding to his excellent wife, to distribute among those societies in whose prosperity he had taken a lively interest, a considerable amount of property.* His remains were deposited in the vault of his parish church, in the enclosure of St. Paul's Cathedral; and each of his friends, who attended his funeral, was presented with a mourning ring having this appropriate motto, "By the grace of God I am what I am."

Mr. Neale's only surviving brother, Cornelius, who was in the habit of consecrating to his mother the fruit of his poetic genius on the annual return of his birth-day, addressed her in the following beautiful lines upon that which next sounded the death of her son Benjamin:—

"O weep not for him, 'tis unkindness to weep;
The weary, weak body hath fallen asleep:
No more of fatigue or endurance it knows;
O weep not! O break not the gentle repose!

He sleeps, Oh how kindly, on Jesus's breast!
Never more the sick dreamings shall trouble his rest:
And her lips, that would healing and comfort restore,
Shall burn his cold lips and cold cheeks never more.

Weep not, that so soon he is gone to be blest:
He gave to his God the first hours and the best;

* This estimable lady became afterwards the wife of the Rev. J. A. James, of Birmingham: she died June 3rd, 1841.

Can the labourer cease from his labour too soon?
He wrought all the morning and rested at noon.

Short, short was the circuit his sun journeyed through;
But the air was unruffled, the heavens were blue;
And the clouds, the thick clouds that hung round
him at night,
Only caught and more richly reflected his light.

We gather the flower when full in its bloom,
While brightest in colour and best in perfume;
And the victim was given to God, in old time,
Without spot, without blemish, a male in his prime.

Then weep not! Ah, me! as I say it, I weep!
The wound is too cutting, the sorrow too deep!
Weep on—it is nature will have it—weep on;
We speak of his graces; those graces are gone!

Dear mother! I turn to each birth-day of thine:
What sorrowful changes have marked thy decline!
The winds blow sad music—the yellow leaves fall—
And winter comes gloomily wrapt in a pall.

Yet, murmur not, murmur not; 'tis the decree,
Who is better—far better, than ten sons to thee.
Though writhing and smarting, yet welcome the rod!
Though in doubt and in darkness, O lean on thy God!"

OLDING, MR. STEPHEN. This respectable citizen of London was born August 29th, 1788. He was for twenty two years a teacher, fifteen of which he filled the office of Superintendent, in the Sunday-school, at the Poultry-chapel, London. He was also a member of the Sunday-school Union Committee for sixteen years, and one of the standing trustees of that institution, as well as one of the proprietors of the Sunday-school Teachers' Magazine.

Mr. Olding's parents were persons of great consideration for their piety; the means of grace were blessed to his conversion, and he became, at the age of eighteen, a member of the Church under the pastorate of the Rev. John Clayton, M.A. He was remarkably diligent as a teacher, devoting some hours in the week

in preparation for the duties of the Sabbath; and was in the constant habit of being present half an hour before the commencement of the school. As one of the Union Committee, he took a considerable share in the revision of the Sunday-school class books, and in drawing up the "Questions" on them.

As a father, Mr. Olding was a lovely example of a Christian parent; as a citizen of London, he was highly respected, as he was a man of an eminent public spirit; and in his illness, to the last, his thoughts were occupied with the teachers and children of the Sunday-school. He died in the full assurance of hope, September 25th, 1841; and his funeral sermon was preached by his pastor, the Rev. J. Clayton, M.A.

PAGE, MR. HARLAN. This laborious man was one of the most active and useful Sunday-school teachers in America. He was born, July 28th, 1791, at Coventry, in Connecticut. His parents were religious; and they gave him a good common education; but when he was married, in May 1813, neither he nor his wife was pious. In the summer of that year, his wife first, and afterwards himself yielded to the power of the gospel, and dedicated themselves to God. "When I first obtained a hope," he said on his dying bed, "I felt that I must labour for souls. I prayed year after year, that God would make me the means of saving souls."

Mr. Page soon engaged in the Sunday-school: and on the Sabbath, March 6th, 1814, himself and wife with twenty others, were admitted as members of a Church, thus publicly professing the Lord Jesus. He dedicated himself to the work of God; and he wrote, "May 13th, 1814. Resolved, whenever possible, to address my brethren and sisters on the concerns of eternity, and endeavour to stir up both them and myself to diligence and engagedness in the great work of saving souls."—"Happy news, that any of the dear pupils of my school, the last winter, are brought to see themselves undone sinners. The Lord grant that the

time may be very near, when this may be true of every dear youth and child among us. May none turn back but resolve to find salvation, or perish in pleading for mercy."

From a serious illness, in 1814, he was partially disabled from following his business as a joiner, and he visited Boston as an accountant. In that city he engaged in a Sabbath-school, of which he writes with ardour and delight. He returned to Coventry after a a few months, and aided in the "Biblical-school, in which a large number of youth united for the study of the Bible, and mutual intellectual, moral, and religious improvement." His success corresponded with his labours; and a Christian friend, in a letter after his death, says, "A number of ladies, who, when in youth, attended this school, still feel under great obligations to him and to God for his faithful untiring efforts for their salvation, and attribute their conversion, under God, to his instrumentality."

Mr. Page, while diligent as a teacher of Sabbath-schools, wrote very many letters to individuals, urging them to seek their souls' salvation by Christ; and this branch of his labours was eminently successful. But the schools were ever on his mind. He rendered also eminent service to the Tract Society at Boston; and this connexion led him to be appointed the Depository of the American Tract Society, which was formed in May, 1825, at New York. His removal thus was a subject of sincere regret to many; and his biographer says, regarding his usefulness previously, "A reference has been made to lists of scholars belonging to the two schools in Coventry, taught by Mr. Page, one for five and the other for two winters, being *one hundred and ninety-five* in all; the history of seventy of whom is unknown; and of the remaining *one hundred and twenty-five*, *eighty-four* are thought to have given evidence of piety, and *six* are preachers of the gospel."

Mr. Page removed, October 10th, 1825, to New York, and soon entered on his work of teaching: he

wrote, therefore, "July 14th, 1826. I have lately taken the superintendence of a branch Sunday-school, connected with the central church in Broom-street: the old school to retain 150 scholars, and mine to be increased till they are equal, and then to add to both. We have two large and commodious rooms, and hope both schools, if we can get teachers, will soon embrace 500 scholars."

About twelve months afterwards Mr. Page wrote, "Besides a press of labour at the Depository, I have my hands full of business more directly connected with the welfare of souls. In the Sabbath-school under my charge are about twenty teachers, one half of whom were, not long since, without hope. Six of that number, promising young men, now give evidence of piety, and the remainder, I think, are unusually serious. The school to-day consisted of 162 boys. In the female school there have also been some conversions A teacher's prayer-meeting has been held weekly for both schools, and has been very solemn and interesting. At the last meeting about thirty were present. In sustaining this, considerable responsibility rests upon me."

Mr. Page's exemplary piety, zeal, and public spirit, rendered him eminently qualified to bear office in the Church, and he was chosen to the deaconship: but this seemed to make him more diligent in seeking the salvation of all about him. The printers and binders connected with the Bible and Tract depositories engaged his solicitude; and various means were employed by him to promote their conversion. He says, "Every day, at twelve o'clock, the females of each of the two houses devote a part of their recess, in their retired rooms, to prayer and praise; and on every Thursday evening we have a general meeting for prayer and conference, conducted by three or four brethren: the binder and printer of the two Societies taking part in the same."

"Having a desire to learn," says his biographer, "as far as practicable, what are the lasting results of these

efforts among the females of the societies houses, a list of *forty-nine* who obtained hope in Christ, while the efforts above referred to continued, has been placed in the hands of the writer, one of whom soon died, and all the remaining *forty eight* have connected themselves with Evangelical churches: thirteen with Protestant Episcopalian churches; fourteen with Baptist churches; twenty two with Presbyterian; five with Reformed Dutch; and four with Methodist churches."

Mr. Page still continued to labour in the Sunday-school with great success; and he says, June 30th, 1828. "The Sabbath-schools are a most interesting field of Christian exertion. I have here, as it were, a family circle, where we all feel at home. The importance of this department of effort daily increases in my view. When once we have the confidence of teachers and scholars, our influence with them is almost unbounded. God has done great things for us—how great eternity only can disclose!" Prosperity attended the Church also, as he wrote, "January 3rd, 1829. Prospects with us are still encouraging. One hundred and eight have united with our Church the past year; seventy-six of them by profession. A special interest is now awakened for the heads of families, whom we hope to see bowing to the sceptre of Immanuel."

Excessive labour and the hot weather produced disease of the liver and bleeding of the lungs, and he was compelled, May 14th, 1831, to resign his superintendence of the Sabbath-school, after five years success; but now he was delighted by his eldest son giving himself up to the ministry of the gospel. His health improved; he resumed his work of teaching in a female Bible class at the beginning of 1832, and the superintendency of a Tract Distributing Society. He again undertook the responsibility of the Sabbath-school, but only for a short time, as his health failed; and he departed to his eternal rest, September 23rd, 1834, in the most joyful manner, anticipating the glory of heaven through Jesus Christ.

"It abundantly appears," says his biographer, "that he felt that efficiency was alone with God, and that he mingled continual prayer for the gift of gifts, the influences of the Holy Spirit. Is it wonderful that God should bless his efforts?—that, in one Church with which he stood connected, individuals, when relating their religious experience, should be heard referring to his faithful endeavours as the means of bringing them to Christ?—that a revenue of souls should have been gathered from the place of his nativity—*thirty-two* teachers should be brought to profess Christ from one of his Sabbath-schools, and *nine* of them have set their faces toward the ministry?—that *thirty-four* souls should hopefully have been gathered by him and his fellow labourers from one ward of the city; and *fifty-eight*, in connection with his efforts, and those of a few endeared associates, have been brought to join themselves to the people of God, from the Tract and Bible houses? Is it wonderful, that he should, with the solemnity of eternity on his countenance, say 'I know it is all of God's grace, and nothing that I have done; but I think I have had evidence, that more than 100 souls have been converted to God through my own direct and personal instrumentality.'" Such is an imperfect, limited outline of the devoted character and successful labours of this exemplary Sunday-school teacher in America.

STRAINS, MR. STEPHEN. This most devoted and successful Sunday-school teacher, closed his useful life and labours, April 8th, 1842, aged forty-nine years. His profession was that of school master, at Stratford, Essex. Being a man of scriptural piety, and influenced by the love of Christ, he became at an early period, an active teacher in the Sunday-school connected with the Independent church, at West Ham, of which he was an honourable member for twenty-five years. His pastor, the Rev. Dr. Ferguson, says, "The Sunday-school was his delight: here he laboured incessantly on the Sabbath-day: the children

were accustomed to meet him with joyful countenances; they regarded him as a father, for his great affection for their souls, and his anxiety to promote their spiritual interests, were deeply felt by these little ones. During a long period this school was wholly dependent on his exertions for its support, and never did he show higher qualification than on anniversary occasions, when the chapel was crowded with children from the neighbouring Sunday-schools, to worship God unitedly, and to receive the benefit of an appropriate sermon from a minister previously invited for the purpose."

Mr. Strains did not limit his benevolent labours to the Sunday-school: he was an unwearied distributor of religious tracts; and a zealous visitor of the sick, so that the testimony of medical gentlemen is borne to the fact, "that in a population of 15,000, scarcely a case of affliction occurred which did not receive prompt and repeated attention from Mr. Strains." He was liberally aided in his visits of mercy, by the families of Mrs. Fry and of her brother, S. Gurney, Esq.

Great honour was done to his memory at his decease. His mortal remains were interred on Sunday afternoon, April 17th, in the burial ground of the chapel at West Ham; attended by the members of the church, the teachers and children of the Sunday-school, and deputations from the Baptists and Wesleyans, and the Committee of the Stratford Temperance Association. "A gentleman of high respectability observed, 'He was not a *great* man, but there never was a *better!*'" And all who new him gave testimony to his excellent character as an ornament to his profession as a Christian.

TOOMER, S., ESQ. This truly patriotic and devoted man was a Superintendent of Sunday-schools for nearly sixty years. He was born May 18th, 1761, at Newbury, Berks. His parents were comparatively affluent, and his mother was a woman of decided piety. To her careful instructions and fervent prayers he was in-

debted, in early life, under God, for his first serious impressions. At the age of sixteen he was led to embrace the gospel of Christ; and for the long period of *sixty-seven* years he honoured his profession as a follower of the Lord Jesus.

Mr. Toomer, at the age of twenty, settled in business at Basingstoke, where he became a member of the Congregational church. With a mind naturally active, and a heart sanctified by the love of Christ, he hailed the new system of Sabbath-schools, and commenced one at Basingstoke, with a view to benefit the young of that town. From this time to the day on which he died, a period of nearly sixty years, he persevered in his beloved employment, scarcely ever being absent from the school on the Sabbath. Such was his zeal, devotedness, and kindness, that at the age of twenty-eight, he was chosen by the church to the office of Deacon, and he secured the confidence and esteem of the whole community by his business talents and Christian spirit, for nearly forty years. But his heart was affected with the ignorance of the country people; and a few years after he had been "a teacher of babes," he added to his labour of love, by commencing preacher, first in the neighbouring village of Basing, where God blessed his efforts in the conversion of souls—twelve of whom he had the happiness of seeing join the church at Basingstoke.

During his residence in that town, it was found necessary to erect a new chapel for the use of the church and congregation in which he held office; and in accomplishing this work, he took an active part, contributing nearly £1000 towards the noble object. His attention was also drawn to Sandwhich, in Kent, where Divine Providence gave him some property, and in that town he employed his influence and contributed liberally for the improvement of the old chapel and settlement of a minister, to revive and advance the cause of the Redeemer.

Mr. Toomer retired from business in 1799, devoting himself more fully to the cause of God. He had the

happiness to see his only son, who had settled at Wingham, near Canterbury, give himself to the work of the Christian ministry. That estimable man took and improved the old General Baptist chapel, in that village, and erected another in the adjoining village of Preston. In this service his venerable father united with him, removing from Basingstoke to Wingham in the year 1827. Here he resumed his former engagements as Sunday-school teacher, deacon, and village preacher; superintending the Sabbath-school at Wingham, and, alternately with his son, preaching at Wingham on the Sabbath morning, and at Wingham and Preston in the evening. After some years he erected another village chapel at Stourmouth; and notwithstanding his age, he regularly took his appointment at each place on the Sabbath. The congregation at Wingham greatly increased; and although, at his expense, the chapel had been twice enlarged, it was found insufficient to contain all who pressed to hear the word of God. He purchased, therefore, a small estate including his own dwelling house, at Wingham, and erected a handsome chapel to seat about 350 persons, without galleries, with a commodious vestry and school-rooms, contributing himself about £1000.

Mr. Toomer was a liberal contributor to the Bible Society, the London Missionary Society, the Religious Tract Society, and the Temperance Society; and he was distinguished alike for his private benevolence. His spirit as a Christian may be seen in a few sentences from his letters; in one of which he writes, "What but Divine Power, what but Infinite Love, can enable you to hold converse with God? This, if I know anything of religion, is walking with God!" In another letter he says, referring to the intercession of Christ, "we sometimes think it a great privilege to be interested in the supplication of Christian friends. If those friends are much attached to us by the ties of relationship or great intimacy, we esteem their prayers of more value than some others; but if they are very

holy, humble, heavenly-minded, are much and often with God in secret, and are remarkable for importunity of spirit in prayer, we think it a peculiar honour to have a share in their addresses at a throne of grace, remembering the effectual fervent prayer of a righteous man availeth much. But what are all these, even if we have a thousand such friends, to the prevalent intercession of Christ—a Friend that loveth at all times, for him the Father heareth always."

This truly exemplary man continued his various labours, till his dying day, with acceptance and usefulness, as he was able to recollect more than fifty who, having attended his instructions in the Sunday-school, had been manifestly converted to God. On the morning of Lord's day, June 16th, 1844, he arose in his usual health, and attended the early seven o'clock prayer-meeting; at nine he was found in his place, as superintendent of the Sabbath-school; at half-past ten he entered the pulpit to read the Scriptures and to offer prayer, it being his son's turn to preach the morning sermon. The afternoon found him again among his Sabbath-school children, many of whom presented him with selections of Scripture texts on the subject of Heaven, to which he had directed their attention on the previous Sabbath—one of the children having recorded 400 texts! In the evening, being his turn to preach at Wingham, having passed through the first part of the service, he announced his text, Jonah ii, 9, and proceeded about half through his sermon, without a sensible pause, when he fell backwards; and, before any one could reach the pulpit, he was translated, his redeemed spirit was with God his Saviour. It is remarkable that he often wished he might die on the Sabbath, and in the pulpit. This excellent man was highly esteemed by many in the county of Kent, and funeral sermons were preached, to improve the solemn event, not only at Wingham, but at Sandwich, Faversham, Whitstable and Canterbury.

VINEY, MR. JAMES. This dilligently useful man was born in the year 1788; but it does not appear in what manner he was brought to the knowledge of the truth. He was a tanner at Folkstone, where he finished his earthly course, after nearly sixteen years labour in the Sunday-school.

Mr. Viney was a man of eminent Christian character for some years before his engaging in the work of Sabbath-school teaching, which was in 1817. In that year he was principally the means of establishing the Sunday-school in connexion with Zion chapel in Folkstone. Immediately on its being formed, Mr. Viney was appointed Superintendent by the unanimous votes of all the teachers; and he filled that office until his death, a period of about sixteen years. In discharging the duties of his station he exhibited a very superior character: towards his fellow-teachers he was meek, unassuming, and affectionate; yet he was looked up to by them as to a father. They seemed naturally to seek his advice, and his opinion was considered final. Such was his constancy, that it is believed he was absent from the school not more than once in a year; and he was regular in the sanctuary. He not only filled his place on the Sabbath, but employed a considerable portion of week-day leisure in seeking the absent children, visiting the sick, and exploring the neighbourhood for those who were uninstructed.

Mr. Viney was a liberal supporter of the cause of Missions, and of other great institutions of our country: but he was cut down suddenly in the prime of life. Through a cold and fever, he was prostrated almost in one day, and called to his eternal rest on Saturday, November 16th, 1833. Funeral sermons were preached to make practical improvement of the common loss to the cause of the Redeemer in Folkstone—one at Zion chapel, by the Rev. J. Coanes; and another, especially addressed to Sunday-school teachers, at the Baptist chapel, by the Rev. P. Briscoe; the whole town bearing testimony to his worth as a patriot and a Christian.

CHAPTER VII.

PHILANTHROPISTS

WHO WERE SUNDAY SCHOOL TEACHERS.

BETHUNE, DIVIE, ESQ. This eminent man was the first Sunday-school teacher, and patron of such Institutions, in New York. His father was a physician and a magistrate in Dingwall, the capital of Ross-shire, in Scotland. Divie was born April 4th, 1771: and his father being an elder in the Church of Scotland, he was trained up in the knowledge of the Scriptures. He received a useful education: but his father dying in 1785, he continued a course of self-improvement at home, and in 1789 he went to the island of Tobago, where he had a brother eleven years older than himself practising medicine. Dr. Bethune procured his brother a situation as overseer of slaves; but Providence interposed, so that a gentleman took him into his counting-house as clerk. Fever however, soon reduced him, so that, for his health, he was sent to Portsmouth, New Hampshire, in the United States. His lonely condition, as a "stranger in a strange land" was powerfully felt by him; and his religious convictions became so powerful, that while waiting for the stage on the Sabbath, at Norwalk, to proceed to New York, he wandered along the banks of a stream into a wood, where his early associations crowded on his mind, he knelt down by a stone, praying with a view, as Jacob did,—"If God will be with me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the LORD be my God." Gen. xxviii. 20, 21.

God graciously accepted this dedication of his young servant, led, doubtless, in this act, by the grace of the Holy Spirit. Mr. Bethune had only one acquaintance in New York; but that gentleman received him and gave him employment. He soon became acquainted with his distinguished countrywoman, Mrs. Isabella Graham, whose maternal counsels were a blessing to him; and she led him to her pastor, the Rev. Dr. Mason, who engaged his confidence as a father, and whose ministry was the means of his establishment in the doctrine and liberty of Christ. In 1793, he joined in connexion with the "Associate Reformed Church," under the pastorate of that eminent divine, and was so esteemed for his piety, zeal, and practical wisdom, that in 1802, he was chosen one of the elders of the Church.

Mr. Bethune, being a young man of correct and industrious habits, entered upon his course of mercantile business, in December, 1794, having for his first partner, Mr. John Lewis Vanden Enden, a truly pious man, a member of the Reformed Dutch church, New York. Business prospering, he married on the 1st of July, 1795, Miss Johanna Graham, the worthy daughter of his spiritual mother: and, being thus happily settled in life, he formed various plans of usefulness to glorify his God and Saviour, by benefiting the souls of men. Before there was any Religious Tract Society in America, he printed 10,000 tracts at his own expense, put them in store for sale at their cost price, and always carried some for distribution as he travelled, especially to supply the ministers of Christ. He also imported many Bibles for distribution, aided in his good works by his noble-minded mother, Mrs. Graham.

Sunday-schools having been extensively established in England, the fact was soon made known in America. The first Sunday-school in the United States was instituted in 1791, and incorporated in 1796: it was to give instruction to children unable to attend school on other days, and by hired teachers. Mr.

Bethune entered into this work with an enlarged heart; and originated one of the first Sunday-schools in New York, in the year 1803. He instituted several others, until the system was publicly adopted, bearing the whole expense for some years; and, in many instances, he furnished the children with shoes. He saw the fruit of his own labours, and his constant correspondence with eminent religious persons in England and Scotland encouraged him in his work of educating the poor. Plans of Sunday-schools for adults also were adopted by him, and promoted in America soon after their commencement in England.

Mrs. Bethune, with her mother, Mrs. Graham, opened the first Sunday-school for adults in New York, in June, 1814; and the following extract of a letter from him, dated June 10th, 1815, to Stephen Prust, Esq., of Bristol, will show how heartily he engaged in his work.

"It will be gratifying to you to learn, that your transmission of the Report of the adult-schools, has been the means of awakening towards this object a great attention here, and in Philadelphia. I forward you an extract of a letter I received from a pious young lady, in Philadelphia, to whom I mentioned the adult-schools when there in January last.

"The little school begun by Mrs. Bethune on her reading Dr. Pole's report, has succeeded astonishingly. She and my two daughters, assisted by a female friend, teach it on Sunday mornings. It consists of between *eighty* and *ninety*, and the Bible class, now all able to read, is *forty-seven!* Schools for the education of poor children are rapidly increasing in this country."

The following is part of the extract of the letter of the young lady to Mr. Bethune:—

"I had several extracts from Dr. Pole's work inserted in the 'Religious Remembrancer,' a weekly paper of our city, and the subject excited universal attention. The Freemasons have taken it up, at a a General Meeting it was proposed and carried unani-

mously, that *several* schools should be established, and held in the Grand Lodge, Chesnut-street.' Mr. Thomas Bradford commmenced a school in the *Jail* last Sabbath day.

"Several pious females, friends of mine, propose shortly to commence one in the west end of the city; and thus you see 'how great a matter a little fire kindleth.' 'O come, let us sing praises to the LORD. Bless the LORD, O my soul, and all that is within me praise his holy name.'

"I never undertook any thing that afforded such *heart-felt* joy, our precious little establishment goes on delightfully. The first member was a pious soul *fifty-two* years of age; she comes with her spectacles on, and seems as if she would devour the books. She never fails giving us a blessing, and assures us she has *long been praying* that the Lord would open some way, that she might learn to read the Bible."

Mrs. Bethune possessed a soul like that of her mother, Mrs. Graham; and equalled her husband in zeal for the Sunday-school cause, as will appear from the following extract of a letter to a friend at Bristol, who had sent her some English publications. This shows the *first united effort* to extend Sunday-schools in America:—

"New York, January 24th, 1816.—I believe I cannot express my gratitude in a manner better suited to your liberal soul, than by giving you an account of a meeting held this day in this city. Mr. Bethune published one of your letters in one of our daily papers: I sent the different publications relative to Sunday-schools to a number of our friends, and was in hopes the gentlemen would have come forward in the business: but, after waiting a number of weeks, I conversed with several of my own sex, who expressed a wish to unite with me in a 'Female Sunday-school Union;' accordingly, we called a meeting of the female members of all denominations, who met this day in the lecture-room of one of our churches; several hundreds were present; Dr. Romeyn opened the meeting with

a very appropriate prayer. When he withdrew, the ladies were pleased to call me to the chair. I addressed the company in a few words, stating for what purpose their attendance was requested, the great need of such an institution in a city where numbers of one sex were training for the gallows and state prison —and of the other for prostitution. Likewise the great want of religious instruction in our small schools, the parents of children attending such, not having time to teach them, would probably gladly avail themselves of Sunday-schools, if within their reach. I said in order to stimulate them to so good a work, I would read them several extracts from British publications, which would show them how much the Lord had blessed such institutions in the OLD WORLD; and concluded by humbly hoping that he would extend his blessing to his hand-maidens, in their attempts to train up a seed to serve him in the NEW WORLD. The following extracts were read:—

"First part of the Report of the London Sunday-school Society; the Second Report of the Hibernian Sunday-school Society; two letters from Mr. Charles, of Bala, to the London Society; The Swearing Father Reproved by his Child; and, concluded with the Salopian Adult Scholars' Address.

"I may venture to affirm there was *not a dry eye in the room, and tears flowed copiously down the cheeks of many.* After some conversation I called upon the ladies of *different denominations*, who were willing to collect scholars and subscriptions, to come forward, which they cheerfully did, from all except one, which I regret to say, we had neglected to notify, the Moravians.

"A Committee, consisting of one or two from each denomination, was appointed to form a constitution, and general rules for the Union and Schools under their care, to be laid before the Society at a meeting this day week.

"The Committee will meet at my house two days hence. I trust, with the blessing of the Lord, we

shall see Sabbath-schools in every part of the city in a few weeks. I read the rules of the Bristol Sunday-school, which I think we shall adopt, with a few alterations. I opened a school for ADULT BLACKS last Sunday-morning, and I shall send you copies of our rules, reports, &c., as soon as published: thus may those *united in Christ*, although separated by the Atlantic, provoke each other to good works, until we meet around the throne to join the spirits of the just made perfect. Hallelujah! glory to God who works all our works in us!"

Mr. Bethune wrote to the same friend in Bristol, "New York, February 4th, 1816.—I have but little to communicate to you, in return for all the valuable information you were so kind to send to me by Captain C——, on subjects of religious interest or moral improvement. One effect of your zeal will, however, I doubt not prove a sufficient reward for your labour of love. *This city is in a stir throughout*, a strong interest awakened, and great exertions commenced for the instruction on Sabbath days *of children and adults*. Mr. Bethune has written to you an account of the first meeting of the ladies: on that day week the second meeting was held, and so great was the crowd of ladies pressing forward, that the company had to adjourn from a lecture-room to a church.

"Next Sabbath, I believe, was appointed for the commencement of the work of teaching; the zeal of three of the congregations led them to begin this day. Mrs. Bethune visited these three schools, which, with a school of BLACK ADULTS, taught by my family, made up *one hundred and thirty-six scholars;* I presume the number, *next Lord's day*, will amount to *one thousand* in all the schools. I had forgot to mention that at the second meeting of the ladies, a Society was formed, and a constitution drawn up, following very closely the plan which you had sent us. Mrs. Bethune was elected first directress, and a pious friend of hers, Mrs. M——, second directress, with a view to aid the superintendents and teachers of the several

schools, and to take a general charge of the institution. I believe the gentlemen are mustering their numbers to follow the example of the ladies, and to take charge of the *adults and children* of their own sex."

It would require a volume to detail the services of Mr. and Mrs. Bethune and of their family as Sunday-school teachers. His enlarged heart embraced the Bible Society and Missionary cause, and all the noble institutions of his age which were formed to bless mankind and to bring honour to God. Mr. Bethume died September 18th, 1824, blessing his family, and in the full assurance of salvation by Jesus Christ.

BROOKS, MR. FREDERICK. This young man was born December 29th, 1802, and died June 4th, 1824, aged twenty-one years and nearly six months. While but a youth he became truly converted to God, when engaged as a Sunday-school teacher in London. The superintendent appears to have been the honoured individual, who was employed to direct him to Jesus Christ as the Saviour.

In the hope of recovery from illness he was removed into the country, where his brother George, having visited him, gave a long account of his last days. "I found my dear brother," says he; "but, oh! how affectingly altered! sitting in an easy chair wrapped in blankets, and supported by pillows. 'Although,' I remarked, 'you are now at a distance from us, and much indisposed, you can still be useful to us and the Sunday-school by your prayers, that our labours may be blessed to ourselves and the children, and particularly that the instructions you gave in your health may now prove beneficial.' 'Yes, my brother,' he replied, adding, 'My mind has been wholly engrossed with the thoughts of eternity, and the welfare of my soul. I am glad you are come, it is a great consolation to me, and will be so, I trust, to you.' It was edifying to hear the details of Christian experience unfolded in his conversation. He deplored the coldness and indifference with which he had been wont

to discharge the duties of the Sunday-school, of the Bible and Tract Societies,—declaring that Satan had often suggested to him that a *morning* attendance at the school was quite sufficient, and had tempted him to rest satisfied in a mere declaration of the Saviour's love, without any solicitude to set it forth with that holy energy and zeal which become so glorious a theme."

Having written several letters to his father, sister, and friends in London, supposing he had but a few days to live, his brother states,—"I now asked to whom he would give his Bible. 'To whom shall I?' said he. I named his sister, to which he acquiesced, and wrote within it the following word of advice:—

"'My dear Charlotte,

"'Please to accept this from your affectionate brother, with his earnest desire that you will study it, and constantly make it the guide of your life. It contains the announcement of a Saviour. Oh! pray to him earnestly for the pardon of your sins, that you may find, as I do now in a dying hour, that he can enable you to welcome death, and prepare you for the joys of heaven.'"

Miss Brooks was a Sunday-school teacher as well as Mr. George.

"'Tell my sister,' he continued, 'to impress the young children's minds with the importance of religion, and to look to the due discharge of the duty of instructing those intrusted to her tuition. Tell the children I love them very much, and am going to heaven, where Jesus Christ is: and if they do not know him bid them ask Charlotte about him, and read their Bibles. Tell them that he is where I am, above the skies; that if they think of him, and inquire of Charlotte, and pray to him to forgive them, for they have many sins, they will be likely to see me again when they die.'"

To his beloved friend, the superintendent of the Sunday-school, he wrote a long letter, of which the following is part:—

"My dearly beloved Christian Friend,

"As the Lord is pleased to continue me here longer than I expected, I am very happy to write to you, to express my infinite thanks for your many kind hints to me at different times, which have been blessed to me many times unknown to you, in keeping me in the school, when I should have been spending the Sabbath idly elsewhere. But I feared your Christian rebuke, and consider you, my dear brother in the Lord, to have been his instrument in keeping me in the paths of religion.

"O, man of God! continue to exercise the same grace everywhere. The Lord will ultimately bless and produce fruit as in me. And now, my dear brother, for my last request: I have an only sister in the school, my dear Charlotte; oh, look to her, as you have done to me. Invite her to your house; introduce her much to prayer-meetings with other pious female friends. And, once more, (oh, if you will do this; but I know you will,) take an opportunity of speaking to my dear —— on the subject of religon *from me as my messenger*. Tell him to seek the Saviour earnestly and constantly, for the time is short.

"I can write no more. The Lord bless you. I die in the hope of salvation, through the infinite unmerited grace of our Lord Jesus Christ.

"Your waiting, happy—happy,

"May 28th, 1824." "J. BROOKES."

BROWN, MR. JOHN AQUILA. This intelligent and useful man was not only a Sunday-school teacher, but one of the most efficient agents in extending and improving the system by his various excellent services. He was born in the year 1774, and educated by the Rev. Cornelius Winter, at Painswick, in Gloucestershire. Under that eminent Independent minister he is believed to have received the gospel in the love of it for his own salvation. When about fifteen years of age, he became deeply affected with the condition of the Hebrew nation; and ever after he was led to study the prophecies regarding the Jews.

Mr. Brown, at an early period, became engaged in the work of Sunday-school teaching; and he appears to have become first known to the public in London, in 1810, by his originating, with a few friends, the "Westminster Auxiliary Committee" in aid of the Society, formed in 1808, for "Promoting Christianity among the Jews." Of this Committee he was chosen secretary: and so continued until its dissolution in 1817, and the formation of the "Westminster Auxiliary Society."

Mr. Brown now attended the ministry of the Rev. Thomas Wood, who, speaking of his decease in 1830, says, "I have personally known Mr. Brown about thirteen or fourteen years; and on October 3rd, 1817, I had the pleasure of giving him the right hand of Christian fellowship, on his admission to the church over which I am pastor, in Jewin-street," London. "Of his zeal, his activity, his tact for business, his liberality, &c., &c., in promoting the cause of Christ amongst us for a number of years, I cannot speak too highly, nor recollect without the highest admiration and esteem."

Mr. Brown held the office of Secretary to the Jewin-street chapel Sunday-school, from the year 1817 to 1827; during which period he had the chief superintendence of its affairs, which were variously improved under his management. In the same year he was chosen secretary to the NORTH LONDON AUXILIARY SUNDAY-SCHOOL UNION, at a special meeting; as the interest he manifested in its prosperity, and his connexion with a flourishing Sunday-school in the district, pointed him out as a very proper person for that office. His intelligent and active zeal revised and re-organised the Auxiliary, so that it attained a degree of efficiency before unknown. At the time of his taking office, in 1817, this North Union reported 5,520 scholars, and 550 teachers; but in 1825, it had increased to 14,012 scholars, and 1,371 teachers.

As representative of the North London Auxiliary Mr. Brown was a member of the Committee of the

Sunday-school Union; and he was remarkable for his constant attendance at the meetings and his close application to business. He was, therefore, chosen Secretary to the Book Department of the Union: in this office his exertions and habits of business contributed very greatly to the firm establishment and good management of the Depository in Paternoster-row, which has proved so extensively useful in supplying Sunday-schools with suitable books at low prices. To his diligent revision, many of the publications of the Sunday-school Union owe much of their correctness and excellence, while he contributed in various ways to the more extended operations of this Society for the benefit of the public.

In the year 1821 the EDUCATION BILL, as proposed to Parliament by Mr., now Lord, Brougham, claimed the strict examination of Mr. Brown, who, after mature deliberation, was thoroughly convinced that, if passed, it would prove injurious to Sunday-schools, and he exerted his utmost influence to promote opposition to the measure.

Mr. Brown's zeal for the Jews, led him to prepare an "Appeal on the Education of Jewish Children." In that he says, "The attention of Sunday-school teachers has lately been directed to the Gipsey babes, and shall the children of Abraham be neglected? Forbid it honesty, charity, and Christianity: all our comforts and religious advantages have descended to us from the Jews; consequently they have the first claim to our benevolence. Oh! let it be extended to their young and rising generation; let the different auxiliaries open schools exclusively for their instruction; let the Old Testament be the school book, and I am satisfied they will attend. I speak not at random, for I have four Jews in the school under my own care, who attend on these conditions—that they read the Old Testament exclusively, and return home instead of going to chapel."

For the Jews also, Mr. Brown became the originator chiefly of several schemes, which he matured in

1826, in the formation of the PHILO-JUDEAN SOCIETY. This Institution so occupied his time and thoughts, that, in a great degree, he was obliged to cease from his other benevolent labours in connexion with both the Sunday-schools, and the Sunday-school Union. Mr. Wood states, however, that "He ever took an active part in the annual meetings of our Sabbath-school; and it is with more than ordinary satisfaction that I have to state, that on the very last monthly association of the Congregational churches in London, which was held at our chapel, on the 7th of January, our deceased friend was with us, both at the public service and at dinner. He took a part in the interesting conversations and discussions of the afternoon; and expressed himself as much gratified with the proceedings of the day. But alas! ere one short fortnight had passed away, he was numbered with the dead."

This lamented event was occasioned by his taking a severe cold, on being exposed to the severity of the weather during a fire, which happened near his house. He departed this life, therefore, January 20th, 1830; and his mortal remains were carried to the grave by Jews belonging to the Hebrew Institution, at their own request, and deposited in Bunhill-fields, many Jews assembling on the occasion, out of respect for his memory as a worthy man of God.

BURCHETT, MR. JAMES ROBERT. This truly benevolent man was an early and most devoted labourer in many Sunday-schools in London. He was born August 14th, 1765. His father died before he was born; but his mother gave him a respectable education, and at a proper age, he was engaged as clerk to a proctor, at Doctors'-commons, London.

Mr. Burchett, until twenty-years of age, had been a lover of company and the pleasures of the world: but one Sabbath afternoon in 1785, being equipped for an excursion, he passed the Independent-chapel, Barbican, the doors of which were open; when his curiosity was excited to inquire who was to preach. Learning that

it was the Rev. David Jones, rector of Llangan, in Wales, he went in, and heard the sermon on Haggai ii, 8, 9, which, by the grace of God, convinced him of his sin and folly, so that at once he was led to turn from the world to glorify God by faith in Christ Jesus. Soon after he joined the Church at Barbican-chapel, under the pastorate of the Rev. Mr. Towers. In 1786, he married, and went to reside near Kingsland, where he united in various works of benevolence with several pious persons, the most eminent of whom was Joseph Reyner, Esq., one of the originators of the Religious Tract Society, and the most labourious of whom,—especially in Sunday-schools,—was Mr. Thomas Cranfield.

In the spring of 1799, Mr. Burchett, after attending at Surrey-chapel, was walking home with a friend, when they conversed upon the sermon of the Rev. R. Hill, in which he mentioned the Sabbath-schools in Scotland, which he had recently visited. The appeal to his people to "go and do likewise," so impressed Mr. Burchett's mind, that he resolved to open a school on the next Sabbath. Mr. Cranfield called on him at this time, Mr. Burchett hailed his old colleague as a veteran labourer in Sunday-schools, and agreed to visit, on the next Lord's day, one that he had recently opened in Kent-street, a deplorable part of Southwark. Multitudes of children could readily be obtained, if teachers could be secured, as Mr. Cranfield testified. Mr. Burchett engaged to aid him, and to procure a sufficient supply from Surrey-chapel. This school was now filled with children; and they were forcibly struck with the destitute condition of other parts of the Borough: so that shortly after a room was hired in the Mint, then the lowest and most depraved district in Southwark. This too was soon filled; and they proceeded to open another school in Gravel-lane; and another in Garden-row, St. George's-fields. Children flocked in great numbers; and 500 were quickly taken from the streets, and brought under the means of instruction. Mr. Burchett made himself responsible for

the rent and other expenses: but on Mr. Hill returning to town in the autumn, they reported to him their progress, when he said—"Since you have undertaken to provide children and teachers, I will find the requisite money." Mr. Hill recommended them to form these schools into a union with the one long established at Surrey-chapel: this was quickly done, and the whole was denominated,—"The Southwark Sunday-school Society."

Mr. Burchett was not satisfied with having originated this institution; he continued to watch over it with a sort of parental care, witnessing its increase, until he saw it include eight schools, and about *two thousand* children! He was not content, however, to aid these efforts with his counsel and purse: but Sabbath after Sabbath, as his labours might be required, in any of the schools, he employed himself as a zealous teacher in all the classes.

Prosperity attended these works of benevolence; but in 1807, Mr. Burchett removed his residence to Kentish-town, a village north of London; and here he immediately commenced a Sunday-school, in which he took an active part: but in 1809, his health failed by a cold which produced consumption, and he closed his useful life—in joyful hope of glory—April 28th, 1810, sincerely lamented by a large circle who honoured him for his intelligent devotedness and his many virtues, which adorned his character as a Christian.

BUTTERWORTH, JOSEPH, ESQ., M.P. This estimable gentleman rose to distinction as a philanthrophist and senator, in connexion with his services as a Sunday-school teacher. In this office he derived no small portion of his excellency of character: as during twenty five years he was a visitor and superintendent of the West London Sunday-schools.

Mr. Butterworth was born January 9th, 1770, in Coventry. His father, the Rev. John Butterworth was one of four brothers, esteemed Baptist ministers: Joseph at Bromsgrove, and Lawrence at Evesham.

Of his worthy father, the Rev. George Burder says—"Mr. Butterworth was little known beyond his own circle of friends, except by his valuable labours in compiling a CONCORDANCE to the Scriptures. His heart was much engaged in his office, promoting the benefit of immortal souls, and advancing the kingdom of the Redeemer. He had many seals to his ministry." He laboured above fifty-years as pastor in Coventry, and entered his eternal rest, April 24th, 1803, aged 76 years. Funeral sermons were preached for him on the following Sabbath, by his brother Lawrence in the morning, and in the evening by Dr. Adam Clarke, on 1 Cor. xv., *55—57*.

Mr. Butterworth was educated in the doctrines of Christ, and apprenticed to a coach-harness plater in Birmingham. In 1792 he came to London, where he became acquainted with Mr. Whieldon, a law bookseller; who engaged him, as a good penman "to write up his accounts;" and seeing him expert in business, took him into partnership: soon after he died, leaving him his trade in Fleet-street, where he realized a large fortune.

Mr. Butterworth married Miss Cooke of Trowbridge, sister to the wife of Dr. Adam Clarke. They were both lovers of the world; but, on Dr. Clarke being appointed to a London circuit, his relatives visited him, and his ministry became the means of their conversion. Mr. Butterworth now devoted himself to the service of Christ in the Wesleyan-society, in connexion with the Sunday-school at Great Queen-street-chapel, and in supporting the Sunday-school Union, the Bible-society, and Missionary institutions. While thus employed his attention was called to the office of Member of Parliament, on the defeat of Lord Sidmouth's iniquitous bill, to abridge religious liberty, in 1811. He was chosen, in 1812, to represent Coventry; and he served his native city in that office till 1818. In 1820 he was elected for Dover.

Mr. Butterworth's Sunday-school spirit will be evident by part of a letter from the Rev. John Sibree to

the author, November 11th, 1845:—"He was not, I believe, a Sunday-school teacher in Coventry. As a proof of his regard for Sunday-schools, I send you an extract of a letter I received from him on the day previous to the Anniversary of our Sunday-school in 1820, just after my settlement in Coventry,—'London—May 6th, 1820. Rev. and Dear Sir,—I am favoured with your letter of the 3rd inst., and I am much gratified to find that the son of my respected friend, Mr. Sibree of Frome, is placed over the congregation of Vicar-lane. I sincerely hope you will be made a blessing to the people. The poor people in Coventry are indeed objects of real compassion. As there can be nothing better than to give instruction to youth, I beg to enclose £2 for your collection to-morrow; and, with sincere good wishes for your prosperity, I am, Rev. and Dear Sir, your most obedient servant, JOSEPH BUTTERWORTH.' Mr. Butterworth continued his subscription till his death."

Mr. Butterworth died June 30th, 1826, and his funeral took place July 7th, at the Wesleyan-chapel, City-road, London. His funeral sermon was preached July 9th, at Great Queen-street-chapel, by the Rev. R. Watson, who thus truly exhibits the character of that worthy man:—"I begin with that which is the only true key to character,—with Mr. Butterworth's conversion to the true knowledge and faith of our Lord Jesus Christ,—the son of a pious Dissenting minister of the Baptist persuasion, and religiously educated, he had still to prove how true is that saying of the Evangelist, that the *sons of God are not born of blood, nor of the will of the flesh, nor of the will of man, but of God;* that unspeakable as are the advantages of a religious education, yet that religion itself is not hereditary; and that this work in the heart of man is, in the most emphatic sense, the work of God. By God's blessing upon the ministry of Dr. Adam Clarke, his relative by marriage, he was awakened to a deep sense of his danger as a sinful man; aud sought pardon and personal acceptance with God through Christ, and did

not seek in vain. Since I had the pleasure of frequent intercourse with him for the last ten years, I observed on all occasions the manifestations of a devout and ardent piety. His life was evidently a life of faith on the Son of God. The hour of seven o'clock in the morning of the Sabbath found him in the vestry of this chapel in the exercise of the office of a class-leader; an office which he held for thirty years, and discharged with a regularity, faithfulness, and affection, never to be forgotten by many in heaven. To young persons he was especially and attractively benign: it was his constant endeavour to engage them in some work of benevolence, as Sunday-school teachers.

"Few men have had so extensive an entercourse with what is called the *religious world*. Educated a Dissenter, and to his death a Wesleyan Methodist, he had a warm affection for the Church of England. He was thus fitted, on principle, to co-operate with those religious societies, which unite the wise and good of different persuasions. He took an active part from its commencement, in the concerns of that immortal Institution, the British and Foreign Bible Society. With almost all Missionary societies he was, I believe, more or less connected, by pecuniary subscriptions, or by taking also some active part in promoting their interests; but as treasurer of the Wesleyan Missionary Society for several years, the chairman of its annual meetings, and one of the most constant and active of its committee, a debt of gratitude is especially due from us to his memory. Nor must we omit to notice his great exertions in the education of the poor by Sunday-schools. He was treasurer of the West London Sunday-school Society, which has between three and four thousand children in its schools; and of these schools he was for twenty-five years a regular visitor and superintendent, constantly animating and cheering the committee and teachers in their exertions. Thousands of poor children have been indebted mainly to his exertions for being taught the principles of religion, and to read the Holy Scriptures."

The Wesleyan Conference, at its meeting soon after his death, passed a resolution acknowledging the many services of Mr. Butterworth, especially in Parliament in favour of religious liberty and missions. The Editor of the Sunday-school Teachers' Magazine in noticing his lamented death, observes,—

"We are sure that the intelligence of the decease of Mr. Butterworth must have affected the hearts of all those Sunday-school teachers who knew him, and of many others who had heard of his devoted attachment to the cause of religious instruction, especially among the young. Mr. Butterworth was not satisfied with mere pecuniary benevolence—he felt the imperative claims of the gospel on the *personal* exertions of every Christian, and hence he took an active part in the labours of the Sunday-schools. In presiding at the anniversaries of the Sunday-school Union Mr. Butterworth's conduct was always distinguished by zeal, urbanity, and liberality. No man seemed more in his element than when surrounded by devoted crowds of Sunday-school teachers, whom he had a right to call his fellow labourers."

The secretaries having reported their loss to the Committee of the Sunday-school Union, they resolved unanimously:—

"That the Committee of the Sunday-school Union wish to record on their minutes, the deep sense they entertain of the devoted services of their late President, Joseph Butterworth, Esq., in promoting the cause of Sunday-schools, with distinguished zeal, personal exertion, and liberality for many years, while they bow with submission to the mysterious dispensation of Divine Providence, by which he was called from his sphere of labour and usefulness, they express their conviction that his works will follow him, and they trust his example will long be remembered and prove a powerful stimulus to all their fellow labourers."

DEAKIN, MR. HENRY. This worthy man was born February 2nd, 1777, in the vicarage-house of Shaw-

bury, Salop, "where his father lived, and farmed the tythes of the parish." Until he was twenty years of age he lived without God in the world: but, by reading "Baxter's Saints' Everlasting Rest," his mind was enlightened and his soul converted to God; when, before he was twenty-one years of age, he gave himself into the church of Christ, meeting in Chapel-street, Wem.

Being thus intelligently devoted to his Redeemer, he sought to be useful; and, "among other measures," his biographer states, "he entered on the benevolent and arduous labours of a Sunday-school teacher. Having efficiently assisted for some time at the Sunday-school in Wem, he established another at Clive, a village near Wem, to which his father had been the means of introducing the gospel. His personal exertions at this school were unremitting and unwearied. His gentle and amiable manners ever endeared him to the children of this school, and his heart was always devoted to this 'heritage of the Lord.' He continued to assist at a Sunday-school until prevented by the illness that terminated his valuable life. He has often declared that he never found his mind so happy as when employed in the school; nor his Sabbath so pleasant and profitable, as when 'feeding the lambs' of Christ, and instructing little children for the kingdom of heaven."

Mr. Deakin married in 1808, and his father resigned to him his farm, on which he was a conscientious man of business, placing the following, written in bold characters, in several parts of his house, as practical maxims for himself and all in his household:—

"BUSINESS.

"Be busy—'tis thy duty while below:
The idle, want of bread, and trouble, know:
But, 'midst thy cumbering business, mindful be,
ONE THING IS NEEDFUL, that is, CHRIST IN THEE."

Mr. Deakin was a warm friend to the Missionary Society. He kept a Missionary box in his house, to

which he cheerfully contributed as the Lord had prospered him. If he succeeded in finishing his business at market without incurring any expense, he invariably, on his return home, put into the Missionary box the sum it would have cost him, had he been obliged to go into an inn.

Mr. Deakin was a liberal friend to the poor; and he sought to benefit beggars by furnishing them with religious tracts, and laboured to evangelize the vagrant Gypsies. In 1820, he removed to Soulton Hall, an ancient mansion belonging to the family of the HILLS. "By a letter of dismission, therefore, from the church of Clive, he became a member of the church in Noble-Street, Wem. There he became an active superintendent of the Sunday-school, and a strenuous friend of Home Missions.

"His house was always open to all, without distinction, who loved the Lord Jesus Christ; and whenever ministers had to request his support to any good cause, they were not only hospitably entertained, but liberally assisted. Since the formation of the Home Missionary Society, he exerted himself very much among his acquaintances in aid of its funds, and with almost his dying breath, recommended the Society to the attention of his children. Latterly he seldom came to town but he begged a little pecuniary assistance to procure a pair of shoes for some poor boy, or a gown for some poor girl of the Sunday-school."

Active and useful as this devoted Sunday-school teacher was, he found himself mortal, and he finished his honourable course, May 31st, 1824. The day before he died, he said to his pastor when visiting him, "Sir, I shall land safely. My standing is firm. Angels are waiting." A few minutes before he departed he said, "Come, Lord Jesus—even so. I am waiting—I am willing!" and so entered into the joy of his Lord.

GREENFIELD, MR. WILLIAM. This extraordinary scholar, "Superintendent of the Editorial Department

of the British and Foreign Bible Society," was one of the most learned men of his time; and yet he died before he was quite *thirty-two* years of age. But much of his astonishing degree of improvement, and of the formation of his character was gained by him in a class of Sunday-school teachers, in London.

Mr. Greenfield was born in London, April 1st, 1799; his father was a native of Scotland, a pious man, and a member of the Presbyterian church under the pastorate of Dr. Waugh; but dying at sea, as he was a mariner, his mother took him, at three years of age, to her relations in her native place, Roxburghshire. At the age of ten, Divine Providence brought them back to London; and, residing with two maternal uncles, who, desiring to read the word of God in the original languages, began to learn Hebrew, he was excited to follow their good example. With them he made some encouraging progress in that language. In 1812, Dr. Waugh obtained for the youth a situation as apprentice to a book-binder, esteemed for his Christian character; and it was so, that, in the house of his master's workshops, there dwelt a Jew, who was a reader of the Law, in a synagogue at Westminster. He was in the habit of urging among the work-people his objections against the advent of Jesus Christ as the Messiah and the prophecies regarding him; and so against Christianity. With this man young Greenfield held disputations, as he did also with other Jews; and being pressed with objections to the English version of the Old Testament, he offered to give up his opinions, if, on being thoroughly taught the Hebrew, he should find their assertions true. The learned Jew took him at his word; and the diligent pupil soon surpassed his teacher, solidly refuting his arguments; yet the Rabbi cherished a high respect for his talents and admirable temper, while he displayed an intimate acquaintance with the Bible.

Young Greenfield was encouraged by his spiritual father, Dr. Waugh, to consult him in all his difficulties; and he paid weekly visits to that venerable man of

God, especially for instruction in the gospel of Christ; so that, at the age of sixteen, he engaged as teacher in the Fitzroy Sabbath-school, and was admitted to the fellowship of the Church. In that Sabbath-school he found suitable companions and a sanctifying influence on his heart. In his study of the Hebrew he compiled a complete Lexicon, and then applied himself to the Chaldee and some other cognate dialects. His hours of study were, however, only before and after his working time, which was from six in the morning to eight at night in the summer, and from seven to nine in the winter. His next object was to attain the Greek and Latin, which he effected, with astonishing facility; and added French and some other European Languages to his stores, overcoming difficulties in a manner truly astonishing.

After his apprenticeship, Mr. Greenfield pursued his studies more extensively, until 1824, when Mr. Bagster, the eminent Biblical publisher, in London, ascertaining his extraordinary talents and learning, prevailed on him to relinquish his trade. Amongst his numerous works for that gentleman was the "Comprehensive Bible," a work of prodigious labour and research, exhibiting at once, his varied and profound erudition: it was completed in December, 1826; and excited the greatest public commendation. Mr. Greenfield completed also for Mr. Bagster, a new translation, esteemed far superior to every other, of the New Testament into the Hebrew.

"But after six years of literary connexion with Mr. Bagster, as an editor of various biblical works, and more particularly various editions of the Scriptures, the attention of the Committee of the Bible Society was directed towards him, they having resolved to appoint an officer, as 'Superintendent of the Translating and Editing Department of the Society.' The inquiries of the Committee elicited the facts, that he was the author of the preface and notes to 'Bagster's Comprehensive Bible;' and, that besides being the editor of that work, he revised for the press, or edited,

the Syriac New Testament; the Polyglott New Testament, in Greek, Latin, English, and Portuguese; and that he read, for a second edition, the Hebrew Bible, the Septuagint, and the Vulgate. Added to these proofs of his attainments as a linguist, it was found that he possessed the knowledge of several other European and Asiatic languages; that his moral and religious character was exemplary; and that, in the transaction of business, he was skilful, diligent, and polite. The committee, therefore, March 22nd, 1830, secured his services as Editor, with a salary of £300 per annum.

Mr. Greenfield's labours within the first year, as reported by the Bible Society's Committee, were most astonishing, including editorial examination or revision of more than twenty languages or versions of the Scriptures. Besides which, he had large correspondence arising out of his office; and he issued from the press his Hebrew New Testament. He also had in preparation a Polyglott Grammar of *thirty* languages, when seized by that fatal malady, the *brain fever*, which terminated his valuable life. This disease, if not occasioned, was aggravated by the malicious slanders of envious men, jealous of his fame, they were propagated against some of the notes to the Comprehensive Bible, as inclining to Neology, with a view to injure the Bible Society.

Mr. Greenfield's piety was decided and sincere: "as an instance of this, it may be stated that he never sat down to the translation of the New Testament into the Hebrew, his last great work, without first imploring the assistance of that Holy Spirit, by whose influence the sacred volume was first written." "Upon the death of Dr. Waugh he attended the ministry of the Rev. Thomas Wood, at Jewin-street chapel. He had proposed to unite himself to the Congregational church under the pastorate of Mr. Wood, but his illness prevented:" this lamented event commenced on Saturday, October 22nd, 1832. He was able to attend the house of God on the Lord's day morning; but he

became worse, and on Friday his pastor saw him, when his mind was composed and happy, and he expressed his hope and confidence in Jesus Christ as his Redeemer. On the following day Mr. Wood saw him again, when he said, "Since I have been here, I have learned more of the depravity of my heart than I knew before; but, blessed be God, I have also had the inward witnessing of the Spirit, that I feel myself to be a pardoned sinner through the blood of Jesus Christ. For worlds I would not have been without this illness. I have had most delightful intercourse with my Heavenly Father. I have enjoyed that nearness of access, which prevents me doubting my interest in the precious blood of a crucified Redeemer, and I am ready and willing, if the Lord's will, to depart and be with Christ." Thus this holy labourer in the cause of God departed to his eternal rest, November 5th, 1832, sincerely lamented as a scholar, a gentleman, and a Christian, by all who knew him, especially the Committee of the Bible Society.

HANWAY, JONAS, ESQ. This distinguished philanthropist, although seventy years of age when Mr. Raikes originated Sunday-schools, entered upon that work with all his heart. He regarded the system as admirably adapted to glorify God by benefiting the poor, and he finished his useful life in this service, the last four years of it chiefly as a Sunday-school teacher. We must give a few particulars of his life.

Jonas Hanway was the eldest son of a naval officer, and born August 12th, 1712, at Portsmouth. He was well educated, and in 1729, sent to Lisbon, where he served his apprenticeship with a merchant. His behaviour inspired respect, and he entered into business as a merchant at Lisbon and in London. In 1743, he went to St. Petersburgh on mercantile affairs until 1750. Soon after his return to London he left business, devoting his life to benevolent purposes for the public good. He originated the "Marine Society," in 1757, to educate, clothe, and equip destitute youths,

as intelligent seamen especially for the Royal Navy. This charity flourished under his auspices. He, with the treasurer, waited on his Majesty, King George II, to state its claims, and obtained from him a donation of £1,000; from the Prince of Wales, £400, and £200 from the Princess Dowager. In 1758, he promoted the "Magdalen Hospital for the reception of penitent prostitutes;" and saw the fruit of his labours. In 1759, he projected the education of 12,000 young seamen for the merchant service and the coasting trade. In 1750, he laboured to improve the "Foundling Hospital," which now obtained the patronage of the king, and contained 6,000 children!

Mr. Hanway's deeds of charity became so great and numerous as to absorb his private property; and five citizens of London, one of whom was Mr. Hoare, the banker, waited on Lord Bute, then Prime Minister, to solicit aid to a man, who had so devoted himself to the public good. He was, therefore, appointed, in 1762, one of the Commissioners for victualling the Navy. In 1765, he, with two other gentlemen, collected £8,415, for the sufferers by a fire at Montreal; and in 1766 he and some others collected £14,866, for the sufferers by a fire at Barbadoes. He laboured to improve the condition of young chimney sweepers, in whose behalf he published, in 1773, a pamphlet, "The state of the Chimney Sweepers' Young Apprentices; showing the wretched condition of these distressed Boys; the ill-conduct of such Masters as do not observe the Obligation of Indentures; the Necessity of a strict Inquiry to support the civil and religious Rights of these Apprentices." He wrote several other volumes to promote the welfare of those in humble life, especially regarding young persons. In 1783, as his health began to decline, he resigned his commission; but his Majesty, as an expression of his personal esteem for the philanthropist, ordered a grant of his whole salary, as a pension for life.

Mr. Hanway, as might have been expected, hailed the Sunday-school system, as that was made public in

1784. He gave it all his heart, as admirably adapted to benefit the poor. He entered into correspondence with Mr. Raikes, to obtain full information on the subject; and this he received in a letter from that gentleman in June, 1785. He laboured, as he was able, to establish Sunday-schools, in different parts, co-operating with Mr. Fox in the formation of the "Sunday-school Society," "for the establishment and support of Sunday-schools, throughout the Kingdom of Great Britain." He presided at its first public meetings, August 30th, and September 5th, 1785; and he wrote several books for their use and improvement. We have now before us a volume of these printed in 1786, bound especially for his Majesty the King; and the title of it is, "A Comprehensive View of Sunday-schools, for the use of the more Indigent Inhabitants of Cities, Towns, and Villages, through England and Wales, with REFLECTIONS on the Causes of the Decay of our MORALS and NATIONAL PIETY, and the Means of removing them: Also, A COPIOUS SCHOOL BOOK, for the use of SUNDAY-SCHOLARS, under the care of PARENTS, MASTERS, and MISTRESSES. By Jonas Hanway."

Although Mr. Hanway's school-books may have been superseded by others more suitable, they were noble efforts for the time, and do honour to the author. In his "Advertisement for Sunday-schools," extending to *fifty-two pages*, he says, "Let us then appeal to heaven, and implore forgiveness for the evil past, and protection in all our future proceedings, The *Sunday-schools* set before us one of the most interesting objects that the heart of man can form any idea of. The advocates for the Sunday-schools, and few there are who are not advocates, aspire at teaching the poor what belongs to their peace. We are as much bound to see that the poor shall be informed of gospel truths as the apostles of old were obliged by their mission to preach the gospel. The genuine duties of Christianity, respecting charity for the souls of our neighbours, cannot be changed by time. In the case of these

schools, the object relates to the *soul;* and in this, men's fortunes are upon a level. God is no respecter of persons: he who saves a soul from death, shall shine as the stars of heaven! Let us then embrace so glorious an opportunity of showing our love for God, our love for children, our love for our country; and prostrating ourselves before the throne of the Almighty Ruler of the earth, implore his protection of Sunday-schools. In one great and comprehensive view, these schools appear to be a more intimate compact or union between the rich and the poor than any now existing. The time may be yet remote when it shall please the Almighty that all nations and languages shall assemble at the standard of the Prince of Peace, our Prophet, our King, who reigneth for ever! But we are not to leave our own children, the children of the poor, estranged from that standard for want of due care.

"Has the pulpit of late years answered every purpose that we could wish? It certainly has not. Vast numbers of the rising generation are wandering under the shadow of ignorance and idleness, not even attending the public worship. This plan of the Sunday-schools, in proper hands,—to teach simply the first rudiments of religion,—is increasing our number of schools, without which we might all become savages, and the next generation be more abandoned than the present. Nearly *twelve hundred* men have been executed, in ten years, *upwards of one hundred in London in one year!*—and twice as many have died in prison or transported, or let lose to do mischief! Let us consider whence it arises, that we are what we are, and not better. On the other side,—'the fruit of the righteous is a tree of life, and he that winneth souls is wise.' In proportion as we acknowledge the soul to be more valuable than the body, our joy, in being instrumental in saving a soul, ought to excel every other pleasure. Thus we might give a happy turn to our thought, our pleasure, and heart; feel satisfaction—which would alone promote our happiness on earth, and give us an earnest of the joys of Heaven!"

Mr. Hanway's "Introduction" to his "Copious School Book" contains a complete manual, scarcely surpassed by any thing published since, for the formation and management of a Sunday-school. And his declaration of "the principles on which Sunday-schools are founded" is worthy of his Christian philanthrophy. He says—"The institution of Sunday-schools is in effect a public additional mode of teaching the gospel of Christ to the rising generation. It seems to be a device calculated to render every one attentive to the divine precepts of our religion. Charity is emphatically styled 'the bond of peace,' and the source of every virtue which can grace human nature. The example of our Saviour most evidently demonstrates that the lessons intended to be taught to these poor children, harmonize in the most pleasing manner, with the great end of our religion. Notwithstanding the variety of persuasions which prevail among us, we are so far convinced of the obligation derived from our knowledge of true Christianity, that each leaves his neighbour to his own tenets and his own heart, unmolested. So far we live in the harmony of Christian purity. The simplicity of the institution which constitutes a part of the beauty of holiness, is calculated to improve the hearts and enlighten the minds of all true believers. It is a specimen of that benevolence, which is so evidently extended to a life to come, and bids us hope for that beatitude, which our Saviour promises to those who hunger and thirst after righteousness.

"If this word of God is transmitted down to us in the New Testament, let us teach our children, and our children's children to read it, that we may all live and die in sure and constant hope of a blissful immortality! For it is most evident, *'that in the dispensation of the fullness of time,'* the Saviour of the world *'might gather together in one, all things, both which are in heaven, and which are on earth, even in Him.'* And whether we be the last or the first, or in the midway, of those who trust in Christ, it may be to the praise of his glory and our everlasting felicity. And let us hope that

such fullness of time, may proclaim themselves, *among others*, even in this effort for restoring faith and obedience to his laws, in the persons of the children of the poor, by the means of *Sunday-schools!*"

Mr. Hanway continued his correspondence and labours on behalf of Sunday-schools until a short time before his death. In a note to his "Sunday-school Book," written only *six months* before that event, he says, "The schools at Birmingham now, March 1786, are 59, with 37 masters and 22 mistresses, each having 54 children, 4 being supposed the number that will frequently be absent. In this month they expect an increase, so that they may exceed 2000 children!"

This great and good man was fully aware of approaching dissolution; and he waited for his happy change by faith in Jesus Christ. His biographer states that "the last breath escaped him in the midst of a sentence, which began with the word *Christ!*" His name was highly honoured by his fellow citizens, who erected a monument to him in Westminster Abbey, on which is inscribed:—"Sacred to the memory of Jonas Hanway, who departed this life September 5th, 1786, aged 74; but whose name liveth and will ever live, whilst active piety shall distinguish the Christian, integrity and truth shall recommend the British merchant, and universal kindness shall characterize the citizen of the world. The helpless infant nurtured through his care, the friendless prostitute sheltered and reformed, the hopeless youth rescued from injury and ruin, and trained to serve and defend his country, uniting in one common strain of gratitude, bear testimony to their benefactor's virtue. This was the friend and father of the poor!"

NASMITH, MR. DAVID. This great philanthrophist, the founder of the London City Mission, was a native of Glasgow, where he was born, March 21st, 1799. His parents were members of the Independent-church under the pastorate of the Rev. Greville Ewing; and while he was a child, they stored his memory with

passages from the Scriptures, with psalms and hymns: but it was in the Sunday-school that his mind was awakened and disciplined for his extraordinary usefulness in the church of God.

When about six years of age he was sent to a Sabbath evening school, where he continued ten years, until he was sixteen. At the age of seven he was placed at the public Grammar-school in Glasgow—where he spent four years: his parents wished him then to go to college, but he preferred a commercial education to fit him for trade. In business he was exposed to many temptations, but he was mercifully preserved; his mind being enlightened and his conscience awakened by the doctrine of Christ, learned not only from his respested minister, but from the teachers in the Sabbath-school. While but a youth he became himself a teacher, and rose to eminence in that noble office; having become decided for God, and a member of the church of Christ with his parents. Having experienced the preciousness of Christ to his own soul, he felt anxious to proclaim the gospel to others; and while he was following his own worldly occupation, he also, on the Sabbath evenings, addressed about two hundred children, telling them, to use his own words, of "the unfathomable love of the dear Redeemer."

Mr. Nasmith's zeal corresponded with his original genius, and his activity in public service, to benefit his countrymen and the world, was altogether surprising. At an early period he was chosen secretary to the Youths' Bible Society, which in a few years raised £600 to put the Scriptures into the hands of the poor. He acted as collector in a Youths' Auxiliary Missionary Society, which was enabled to distribute about £200 annually among several great institutions. He associated with his colleagues in carrying on a Youths' Tract Society; and his mind was directed to the opening of the Charitable Institution House in Glasgow-in which he was secretary.

In the year 1825, Mr. Nasmith's mind contemplated

the vastly increased and neglected population, and was impressed with the great importance of *City Missions;* and on the 1st of January, 1826, the Glasgow City Mission was formed by him, from among the members of the church under the pastoral care of the Rev. G. Ewing. At this period he conducted the business of *twenty-three* religious and benevolent societies; so that his health suffered, and his best friends—the Rev. G Ewing, the Rev. Dr. Wardlaw, and Dr. Moffatt, were reluctantly induced to advise him to resign his secretaryship, in order to the recruiting of his strength.

Mr. Nasmith now felt a strong desire to go as a Missionary to the South Sea Islands; but Divine Providence detained him for more important service at home. In the summer of 1828 he repaired to Dublin; where, after surmounting many difficulties, his labours were crowned with remarkable success. He spent about two years in Ireland, and then visited America, where he devoted nearly the same time in promoting City Missions, in New York, Boston, Philadelphia, Washington, Baltimore, in South Carolina, and Canada. In his Journal he writes—

"D. N. has employed himself during the last three years, in visiting the principal cities and towns in Ireland, the United States, and Canada, and some also in England and Scotland, for the purpose of exciting Christians to adopt systematic measures of benefiting the poor. He has been instrumental in promoting the formation of upwards of fifty City Missions, which have already from one to two hundred missionaries, or agents, employed. These agents, besides reading the Scriptures and testifying of the Lord Jesus Christ, from house to house, circulate the Bible and religious tracts, establish Sabbath-schools; and by advice and counsel, as they are able, add to the temporal comfort and instruction of the poor."

Having been employed with so great success in other places, Mr. Nasmith came to London; of which he thus writes:—"On the 24th of March, 1835, I ar-

rived in London with my family, for the purpose of executing, as the Lord might enable me, certain plans which I had laid in 1832. The first of them was the formation of a City Mission, after the model of those I have formed in the capitals of Scotland, Ireland, France, and America. I spent several weeks in hearing the opinions of clergymen, ministers, and Christians of note in the churches, upon whom I called. I took courage; assured that He who had wrought by me in fifty other places, would be with me here also. On the week of my arrival in London, the letter of the Hon. and Rev. Baptist Noel, addressed to the Bishop of London, was published. He had stirred up the mind of his servant thus to prepare the way. On reading the letter, I sat down and wrote to the author. On the 16th of May, he came to my house by appointment. We began with prayer, and then formed the LONDON CITY MISSION. For some months after this we met, on an average, three times a week; at 6 o'clock in the morning, for prayer and business. Six months elapsed, and we had *ten* agents at work, with a balance in the hands of the treasurer. In twelve months we had *forty*, and in twenty-two months, *sixty-three* agents employed. By this time the Head of the church had so smiled on the mission, that a sum exceeding £4000 had been collected and nearly all expended."

At this period, March 16th, 1837, Mr. Nasmith commenced the British and Foreign Mission, for the express purpose of carrying out, in a collective body, what, for ten years before, had been done by his individual efforts. The object of the society is to form city and town missions, female missions, maternal associations, young men's societies, servants' homes, and various others; and the missions of Leeds, Manchester, Nottingham, Derby, and many other useful institutions are among the fruits of the British and Foreign Missions!

With the purpose of carrying out his object he left his home on Saturday, November the 16th, 1839, for Guildford in Surrey; where he was seized in the street

with a violent pain in the chest and bowels. Every thing was done for him that medical skill and Christian kindness could suggest: but on the following day, the Sabbath, he departed to his eternal rest in a frame of mind, delightfully indicating the richness and power of the grace of our Lord Jesus Christ.

RAIKES, ROBERT, ESQ. This distinguished benefactor of mankind has the honour of having originated the admirable system of Sunday-schools. This simple but effectual means of blessing the children of the humble classes, with a Scriptural religious education, and so of conferring on the whole community innumerable social benefits, took its rise at the close of the year 1780, or the beginning of 1781, in the city of Gloucester. This appears from Mr. Raikes's own statement in a letter to Colonal Townley; who, having heard of the benevolent experiment, wrote a letter of enquiry to the Mayor, and which was answered by the philanthrophist.

Mr. Raikes had been accustomed to visit the prisoners in the County Bridewell, in that city; and being the printer and proprietor of the *Gloucester Journal*, he employed his pen, his influence, and his property, to procure them necessaries, with moral and religious instruction. He engaged those who could read to teach their ignorant fellow-prisoners, supplying them with useful books, and giving them some bounties for encouragement. With these he procured for them a supply of work, conferring on them, by this means, the most essential benefits.

Mr. Raikes, in a letter November 25th, 1783, to Colonal Townley, states, that he was led to originate Sunday-schools by seeing a group of miserable ragged children of those employed in the pin manufactory in the suburbs of the city, playing in the street. He says that "inquiring of a woman respecting them, she said, —'Ah! Sir, could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these poor

wretches who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to a serious mind an idea of hell rather than any other place. We have a worthy clergyman, (Rev. Thomas Stock,*) minister of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.'

"This conversation suggested to me,"—says Mr. Raikes,—"that it would be at least a harmless attempt, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood, who kept schools for teaching to read. I was presently directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited upon the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began; and I could wish you were here to make inquiry into the effort. A woman, who lives in a lane where I had fixed a school, told me sometime ago, that the place was quite a heaven compared to what it used to be. The num-

* See "STOCK," page 52 and 264.

bers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancesters ever entered, with a view to the glory of God."

Mr. Raikes's letter was published by Colonel Townley in the "Gentleman's Magazine" for 1784; and thus the subject of Sunday-schools was made known through the kingdom. Mr. Raikes's correspondents became, therefore, very numerous; as many benevolent persons desired to establish such nursuries for religion and happiness. In that year Sunday-schools were established in London, in several manufacturing towns in Yorkshire; and also that at Stockport, near Manchester, the largest in the United Kingdom, and containing about 5000 children; the building being four stories high, 132 feet long and 57 feet wide.

June 15th, 1785. William Fox, Esq., a merchant of London, founder of the "Sunday-school Society" began a correspondence with Mr. Raikes, and followed his great example. In September the same year these humble seminaries were commended in a letter by the poet Cowper.

Mr. Fox having succeeded in forming the Sunday-school Society, a circular letter was issued by the treasurer, Henry Thornton, Esq., and another by the committee addressed to the Bishops and other persons of influence inviting their co-operation. In December the Bishops of Salisbury and of Llandaff gave their patronage, and in June, 1787, they were commended by the Rev. John Wesley, as in his opinion a "blessed work;" and in 1789, the Rev. Thomas Charles, of Bala, commenced Sunday-schools, as a branch of his apostolic labours in Wales. In 1797, Sunday-schools were established in Edinburgh, Aberdeen, and some other parts of Scotland.

Wise and good men, especially teachers and ministers, perceiving how admirably adapted the Sunday-school system is to promote the happiness and salvation of the poor, with a view to secure its efficiency

and extension, formed—July 13th, 1803, in London, "The Sunday-school Union." It was stated in the Evangelical Magazine for that year,—"This new society is composed of the teachers and active members of many Sunday-schools of different denominations in and about London. Their object is—1st, To stimulate and encourage each other in the religious instruction of children and youth: 2nd, By mutual communication to aim at improving each other's mode of instruction: and 3rd, To promote the opening of new schools. A sermon for the encouragement of this promising institution, was preached at the City-road chapel, on Wednesday evening, May 16th, by the Rev. G. Burder, from 1 Cor. viii. 1.—'Charity edifieth.'"

Mr. Raikes lived to see vast improvements, the substitution of gratuitious for paid teachers among others, and to hear of the wonderful progress of Sunday-schools, the system being adopted in our colonies and by our Missionaries, and he died in his native city, Gloucester, April 5th, 1811, aged seventy-five years.

SPEAR, ROBERT, ESQ. This benevolent gentleman was one of the earliest labourers in the cause of Sunday-schools in Manchester. His zeal and liberality in their support, with his various works of benevolence, have rendered his name honourable in the list of Christian philanthropists in Lancashire.

Mr. Spear was born at Manchester, November 27th, 1762, Both his parents were esteemed for their piety: his father was a native of Scotland, and a deacon of the Independent church, in Cannon-street, Manchester. Favoured thus with religious advantages he became pious at the age of fifteen; and, on recovery from an attack of fever, his mind was inclined to the ministry of the gospel: but his friends deemed him not qualified for that service, and he was apprenticed to Messrs. Clegg and Kirkham. However, he joined the Church of which his father was a deacon, and conducted himself with so much correctness and prudence, that his employers entrusted him with a com-

mission to Lisbon to purchase Brazil cotton. He executed this mission successfully, notwithstanding all the temptations to indulgence and luxury, and amidst the popish superstitions of the capital of Portugal, so that he honoured his profession as a disciple of Christ. His apprenticeship having expired, on his return he entered into business on his own account, and Providence favoured him with large prosperity, in which he laboured to glorify God.

Mr. Spear was instrumental in the erection of the large and commodious chapel, Moseley-street, Manchester; and, at the first public collection made in that place for the Missionary Society, he silently put into the box, as it passed by, the sum of £300; the unusual amount, however, made known the donor. Concerned for the ignorant population in the villages around Manchester, Mr. Spear contributed liberally in support of preachers and the establishment of Sunday-schools. He made several attempts himself in the office of preaching, but his talents were not adapted for that work. In 1803, a neat and commodious chapel was erected in Cross-street, a village about six miles distant, the larger part of the cost of which, about £800, was paid by him. He also built a day-school adjoining the chapel, and gave much of his own personal attendance to its concerns.

Deeply impressed with the importance of an educated ministry, he liberally assisted the college at Rotterdam, then under the presidency of Dr. Edward Williams, and made a journey to London to represent its claims, with the necessity for extended collegiate provision for candidates for ministerial service. He also formed a seminary himself on the same principle, though on a smaller scale, in Manchester, under the care of the Rev. W. Roby; and although the expense of this good work were considerable, he had the satisfaction of seeing many respectable ministers of Christ sent forth from that institution—not less than twelve of them as Missionaries to the Heathen: besides, it appears to have led to the establishment of the aca-

demy at Blackburn, from which arose the noble Lancashire Independent College.

In 1809 Mr. Spear retired altogether from trade, and fixed his residence at Millbank, about twelve miles from Manchester. And there, mindful of the spiritual interests of his neighbours, especially the poor, he fitted up a large barn as a chapel, himself officiating as clerk. Here he established a Sunday-school: and a Church of Christ was formed, while much fruit appeared to the praise and glory of God. His health appearing to decline, he again removed, fixing his residence at Edinburgh, where he died in joyful hope of eternal life, September 1st, 1819, few men being more sincerely lamented as an upright, honourable, and useful Christian.

STRANGE, JAMES, ESQ. This good man, a zealous teacher and patron of Sunday-schools, was born in the year 1762. His father, Thomas Strange, Esq., of Swindon, Wilts, was a gentleman of religious character, who received, with open heart and house, the faithful preachers of the gospel and the students of the late Countess of Huntingdon, in their excursions to preach the gospel in North Wilts.

When or by what means James became decided in his religious principles is not known; but after his recovery from a serious illness about the year 1797, he manifested his attachment to the doctrines of grace, and in union with his three brothers, erected a neat chapel in Swindon, with a dwelling-house for the minister.

The new chapel was opened in 1803, and the first minister was the Rev. George Mantell. A Sabbath-school was established at the chapel, in which Mr. Strange was a devoted labourer, and "he valiantly co-operated with his minister while he published the gospel in the neighbouring towns and villages. Large congregations attending the preaching of the gospel in the streets, on the approach of winter it became necessary to erect places for the accommodation of the

minister and people. Mr. Strange's influence and generous example contributed much on these occasions: hence places of worship were built at Wroughton, Wanbro', and Morden, on ground given by members of his family. Sabbath-schools were also established at Wanbro', Morden, Liddington, and Burton, to which Mr. Strange was a generous benefactor. He was eminently endowed with the gift of prayer, which he fervently exercised, to the edification of his family, the comfort of his brethren at prayer-meetings, and the benefit of the villagers, among whom he acted and laboured as an evangelist reading evangelical sermons. He felt a lively interest in the formation and prosperity of those Societies, whose object is the advancement of the Redeemer's kingdom, until his lamented death, February 2nd, 1826.

Mr. Strange was blessed with a family of ten children; to whom he said, a short time before his departure, "I am now come to that period of my existence which I have long anticipated. I have done with the world, and the things of the world; and am anxiously waiting to be borne by angels into the presence of my dearest Saviour!"

WILBY, MR. DAVID. This exemplary man of God acquired no small portion of his excellency of character during the thirty years in which he was a Sunday-school teacher, in connexion with the Congregational church at Osset, Yorkshire. He was born in the year 1789, and suddenly removed to the "rest that remaineth to the people of God," August 16th, 1841. From his character, as sketched by his pastor, the following is taken, as deserving to be read by all young persons, that they may become, by the grace of God, such Christians as Mr. Wilby.

"1. In his own personal deportment there was much to be seen, admired, and imitated. His conversation was always grave and serious. His walk, religiously and morally, was always steady and consistent with his profession as a Christian. His de-

votional spirit was very eminent. He was a man of prayer.

"2. In his family, he had his children in subjection with all gravity. He ruled his family in the fear of God. And as a rich reward, he had the felicity of seeing his wife, three of his sons, and three daughters-in-law, sitting down with him at the Lord's table; and one of his sons with him, chosen to the office of deacon of the church of which he was a member.

"3. In the house of God his place was never empty. On no occasion, that the writer is aware of, did he leave the ordinary ministrations of his own place of worship for strange places and preachers. He had a great anxiety for the credit of the house of God; and liberally supported the worship of the sanctuary.

"4. In the church of Christ, he was a distinguished member and ornament; and among many candidates in the selection of deacons, only one member of the church had a vote above him, and that was his own son. He was never absent from any church-meeting; and he had a deep concern for the welfare of all the church members.

"5. In the printed plan for prayer-meetings and prayer-leaders, he was distinguished by seldom, if ever, missing or changing his appointment. He was always at the Missionary prayer-meetings, and frequently engaged. The cause of Christ in the Heathen world warmed his heart: the liberality, in his own personal contributions and those of his family, were appropriate to his prayers.

"6. As the leader of a class of serious people, chiefly members of his church, who had chosen him to preside in their religious meetings for conversation and prayer, he was very highly esteemed.

"7. He had been a teacher in the Sabbath-school for above thirty years, during which time two generations had passed under his kind care. Here his punctuality shone; being never absent from the school-room nor behind the time when its duties began. He was the treasurer of the school, and one of its most

devoted superintendents for the last seven or eight years; as he was also a visitor of the absentee scholars. He never suffered a Sabbath to pass over without addressing the teachers and scholars on their important duties and qualifications. He was scarcely ever absent from the regular meetings of the teachers; when his aid, and counsels, and prayers, were always ready in the service of the rising generation. There was much in him to be admired while he lived, and to be lamented when he died: for in spiritual things a prince and a great man fell that day in Israel!"

WOODCOCK, MR. W. This exemplary and useful man was born in the year 1792, at Chelmsford, where his father was one of the deacons of the Independent church under the pastorate of the Rev. S. Douglas. He was early impressed with the importance of religion; and at the age of fifteen he united with several young friends in an association for spiritual conversation and devotion, which led to their engaging in Sunday-school teaching. He was admitted a member of the church, July 29th, 1813, and his remaining life was devoted to glorify his God and Saviour. His earthly course was useful, but very short, as he finished it, at the age of twenty-six years, May 4th, 1818. His biographer mentions his public services in the following order:—

"1. As a Sunday-school teacher, he was punctual to the hour of attendance; regular in his mode of instruction, and affectionate in his manner: the effects of this were seen in the fact of one scholar after another presenting thanks to him for the instruction received from him. Joined to the labours of his own school, was that of walking the distance of six miles to assist in the duties of other schools in destitute villages. And his last public labour was an address delivered to the children of Chelmsford Sunday-school, while his faltering voice indicated his approaching dissolution.

"2. He was indefatigable as secretary of the Essex

Sunday-school Union; and the successive reports of that Society sent to the Sunday-school Union in London, were, for the most part, written with his own hands.

"3. He was secretary and depository to the Chelmsford Religious Tract Society.

"4. He was the treasurer and an active collector of the Chelmsford Auxiliary Missionary Society.

"5. He was a visitor of the sick. Though he could at his pleasure retire into his parlour and enjoy all the comforts of life, yet he despised not the humble cottage of the poor, nor the abodes of wretchedness and woe: he would cheerfully take the humble seat, read, converse, and pray, with the object of his visitation; proving it to be the great desire of his heart to be rendered a blessing to such individuals. Soon after his confinement to his chamber, in November, 1817, he enjoyed unspeakable happiness of mind; and five days before he died, he said, 'I have committed all my concerns into the hands of Jesus Christ, trusting in him alone as the only ground of a sinner's hope for salvation.'"

Chapter VIII.

PHILANTHROPIC LADIES

WHO WERE SUNDAY SCHOOL TEACHERS.

Beddome, Mrs. Rebecca. This lamented lady was the wife of John Reynolds Beddome, Esq., of Romsey, Hants, and youngest daughter of the Rev. Dr. Winter, minister of the Independent church, Cary-street, London. She was born in the year 1787; and, being favoured with religious privileges and education from her childhood, these were blessed to her

conversion to God: so that having given herself to the Lord, she gave herself to his people, and so became, January 3rd, 1812, a member of the church of which her father was pastor.

Miss Winter possessed superior qualifications for a Sunday-school teacher; and she proved by her active zeal, the reality of her personal religion in connexion with a number of young persons of her own sex, united with the same Christian church. They promoted the best interests of the young and the poor. The female branch of the Sunday-school, which was very large, supported by the congregation, owed, under God, a considerable proportion of its prosperity and usefulness to her indefatigable exertions. Her venerated father acknowledged with thankfulness, that he had often been prompted to perseverance, by the activity and decision of his beloved daughter.

In 1813 Divine Providence opened a new sphere of duty and happiness in relative life, when she was united in marriage to J. R. Beddome, Esq., grandson of the late Rev. B. Beddome, whose memory is endeared to every denomination of Christians by his excellent "Village Discourses." As a wife and mother Mrs. Beddome adorned her high Christian profession during the period of eight years. But only the close of her course can be noticed in this place. On the 3rd of June, 1821, she united, in her usual health, in the public worship of the congregation assembling in the Abbey-chapel, Romsey, and partook of the memorials of her Redeemer's death. On both the Monday and Tuesday evenings, she attended meetings for prayer in the same place; the former was the monthly Missionary prayer-meetings, held in rotation, in the Independent, Baptist, and Wesleyan chapels. The other was a private meeting of the church with whom she usually worshipped. On Wednesday evening, the 6th of June, she discovered symptoms of the painful disorder, which was appointed to terminate her earthly course; but her mind was kept in peace, reposing on "Christ her Almighty Redeemer." Her beloved

father visited and had an interview of a few minutes with her, when she joined with him in prayer, and expressed her joyful hope in the Lord Jesus. She said with a firm voice to her dearest earthly friend, "God is my support: may the Lord comfort you!" and thus she fell asleep in Jesus, June 10th, 1821.

GRAHAM, MISS MARY JANE. This young lady was a person of a superior and fine endowments. She was born in London, April 11th, 1803, and was religiously impressed when about ten years old, by the conversation of a pious old woman in the alms-houses of the Rev. Rowland Hill. Her health being delicate she passed some months in her thirteenth year by the sea-side, where she employed herself in collecting a few children for the purpose of instruction and in distributing religious tracts. On her return home she enjoyed the privilege of the ministry of the Rev. S. Crowther, vicar of Christ-church, Newgate-street, by whose instruction she was edified, led to the rite of confirmation at the age of sixteen, and publicly joined herself to the Lord in a perpetual covenant never to be forgotten.

Miss Graham was an efficient Sunday-school teacher, and her biographer states, "Her Sabbaths were entirely devoted to the service of God. She became a teacher in the Christ-church Sunday-school; and though she was often exhausted at the close of the day yet she ever counted her toil in the work of Christ to be her highest privilege and delight."

Miss Graham's acquirements were of a superior order, as will, in a measure, be understood from the fact that she wrote a treatise "On the Intellectual, Moral, and Religious Uses of Mathematical Science." Her biograper says, "She had cultivated an acquaintance with the Roman tongue with considerable success. Her acquaintance with the Greek language extended only to the reading of the Greek Testament. In the field of modern literature and taste, she was perfectly familiar with the French, Italian, and Spanish lan-

guages." She learned Spanish for the purpose of being able to lead the refugees of that nation to the knowledge of the gospel of Christ.

"Mr. Graham, a few years before his daughter's decease he removed from London, to reside at Stoke Fleming, near Dartmouth, Devon, chiefly for her recovery. But even her delicate health was not suffered to preclude her from the exercise of Christian devotedness. During the first summer of her country residence, she regularly attended the parish workhouse, at seven o'clock, to expound a portion of Scripture to the poor, previously to the commencement of their labour.

"But the children of the parish were the objects of her constant solicitude. She wrote a few simple addresses for their use: she drew out also questions upon the parables and miracles for the assistance of the Sunday-school teachers; and when prevented by indisposition from attending the school, she assembled the children at her own house, for scriptural instruction. The young women, also, in the parish, occupied a large sphere of her anxious interest; and she appropriated a separate evening for their instruction."

"Increasing illness constrained this devoted young lady to relinquish her own habits of personal activity. For the last two years she was entirely confined to her room, unable to be dressed; and her life was terminated at last by a mortification in one of her legs, December 10th, 1830. Thus having displayed in lovely concord the diversified graces of her Christian profession, having been abundantly refreshed by the consolations of Christ, this blessed sufferer, this ransomed sinner, this victorious believer, fell asleep in the arms of her Saviour and her God."

HAMMERSLEY, MRS. This lady was a valuable and successful Sunday-school teacher, at Shelton, in the Staffordshire potteries. Her father, Mr. Greatbatch, and her mother, were members of the church at the Tabernacle, Hamley, whose minister was the Rev.

James Boden. Her mother died when she was only fourteen years of age, and by this lamented event she became an important person in the domestic arrangements of her father.

Miss Greatbatch was regular in her attendance on the ordinances of God, and soon engaged in the labours of the Sunday-school. Here she was led to dedicate herself to God through the blessed Redeemer; and, at the age of nineteen she was admitted with cordial affection, as a member of the church on the last day of 1802. On that occasion she wrote in her diary:—

"January 1st, 1803. On the last night I was admitted a member of the Tabernacle church. May I be enabled to walk worthily! Ah, wicked and distrustful heart, that is ready at all times to doubt that the Lord will help! Yet I can raise my Ebenezer now and say, 'Hitherto has the Lord helped me.'" Her example at this period in attending for religious improvement was worthy the imitation of all her young friends, and no doubt had its influence in assisting to form the character of some females, who, like herself, were afterwards to fill important stations in the church of God.

Mrs. Hammersley's biographer says, "She was especially a bright example to teachers in Sabbath-schools; her great concern was the welfare of the souls of the children committed to her care. Nor did she labour in vain: one of her interesting charge died while young; a memoir of her was published by the Rev. W. Moseley, who, as minister of the Tabernacle at that time, showed a very commendable zeal for the prosperity of the Sabbath-school as connected with the place, and who attributed much of the eminent piety of this girl, under God, to the care bestowed upon her by her teacher. It will generally be found that in those Sabbath-schools where the constant object of the teachers is the conversion of the children, signs follow which plainly proclaim that the blessing of the Lord is there."

About two years after she became a member of the church she was united in marriage to Mr. R. Hammersley who was a deacon of the church. On the occasion of her marriage she wrote as follows in her diary:—

"This day I have been united to a partner for life. How important the union! As a wife, new duties will devolve upon me; and should the Lord, in his infinite wisdom, give children as tokens of our mutual affection, still more important will the union be. Lord, I feel inadequate for such a charge; my strength is perfect weakness. I would look up to Thee for grace, that I and my partner may be enabled, like Zacharias and Elizabeth, to walk in all the commandments and ordinances of the Lord blameless, that others seeing our chaste conversation may glorify God."

Mrs. Hammersley passed twenty-two years as a wife, and became the mother of twelve children, ten of whom survived her, and the elder ones venerating her character not only as a parent but as a Christian. Her minister testified concerning her, "She was in every sense a true minister's friend. The apostolic exhortation she received, and acted in the spirit of it. She esteemed the servants of Christ very highly in love for their works' sake. Her house was always open for their reception; her conduct was always exceedingly kind and affable towards them, but never degenerated into familiarity; and the respect which she felt herself for the Christian ministry she most carefully inculcated upon her children."

KEMP, MRS. MARY. This truly noble-minded woman, with her worthy husband, was one of the earliest, and the first, of the gratuitous Sunday-school teachers in England. She appears to have been for a longer period than any other person, engaged in that important office; as for *fifty-three years* she stood in the relation of Superintendant to the Sunday-school of which she was the founderess, at Hoxton. This is noticed in the memoir of Mr. James Kemp.

Mrs. Kemp was born of respectable parents at Tewkesbury, in Gloucestershire. Her mother appears to have been a serious person; but she died when Mary was only fifteen years old. Shortly after Divine Providence led her to a pious family in London; and a faithful Christian minister visited that house, called her to consider the worth of her soul and to seek the salvation of Jesus Christ: so that under God it led to her conversion. She was married to Mr. James Kemp, a worthy member of the Rev. G. Whitefield's Tabernacle, settled in business at Hoxton: and both these zealous Christians were seriously affected by witnessing around them the degraded condition of the brick-makers and their children. Desiring their improvement, they thought of collecting them for their instruction on Sundays; but entertained scruples as to employing the Sabbath in this way, until hearing of the plans then adopted by Mr. Raikes, they opened their house, October 14th, 1784, to receive the children. Mrs. Kemp tought the girls in the back room of her house, while her husband with the boys occupied the front room. After a time they took the scholars on the Sunday morning to the Tabernacle for public worship; and many arose to testify of the good that was done by this humble institution.

Mrs. Kemp was aided with books by several valuable friends, particularly a lady named Bell. This admirable woman, brought up among the Society of Friends, was then a member of the Wesleyan Methodists, at the City-road chapel. Having heard of the efforts of Mrs. Kemp, she came forward to aid her, visiting the children at their houses, clothing some and relieving the distress of others, to enable them to attend the school. Mrs. Bell was the first to introduce tract distribution at Hoxton; and she composed and printed at her own expense, a broad sheet tract, headed "Behold the Lamb of God which taketh away the sin of the world!" Many of these she gave to the children of the school to circulate among their neighbours. The tomb-stone of this valuable lady

marks the place of her burial in front of Kingsland chapel, with this inscription:—"Near this place lies interred all that was mortal of Francess Bell, sixty-eight. Stranger,—To tell thee of the evil dwelling in me would not benefit thee. To speak of my better dispositions would not become me. But this great lesson let my tomb teach: Draw near to God and he will draw near to thee. In his favour is life. Well founded hope on earth, is heaven begun. They only are miserable who forsake God."

Mrs. Kemp's school continued to increase, as Hoxton did in population; and after her rooms had been used as a school for the children nearly thirty years, spacious rooms were erected near the Academy chapel, chiefly by Thomas Wilson, Esq.: these rooms were opened September 2nd, 1814, with a religious service. The small gathering now soon included about *seven hundred* children, and the solitary patriarchal pair of teachers numbered *sixty!* But in 1819, Mrs. Kemp was left a widow, when, on account of her advanced age, she ceased to take so active a part in the school as before: yet she continued her connexion with it; and she was present at the jubilee meeting of the school, in 1834, to speak a word of encouragement to the teachers, though bending under the weight of nearly *four score and ten* years! She finished her mortal course, in a lively hope through Christ, on Sabbath-day, August 9th, 1837: and her last words were, "Eternity! eternity! peace, peace; Lord, have mercy."

MORE, MRS. HANNAH. This distinguished lady has justly been called, "One of the luminaries of Great Britain in the eighteenth century." She had risen to literary eminence before she engaged in the noble work of Sunday-school teaching: but in that humble employment she gained the profound acquaintance with human nature, which qualified her for such extraordinary usefulness with which she was honoured by her various writings for the poor. A few particu-

lars may here be noticed in her most interesting life, in connexion with the course of her sisters.

Hannah was the youngest but one of five sisters, daughters of a gentleman who kept a boarding-school, at Stapleton, Gloucestershire, where she was born in 1745. Her father taught her Latin, but died when she was only thirteen years old, at Bristol. Hannah devoted herself to her improvement, and acquired extraordinary celebrity as a teacher, under the patronage of Dr. Stonehouse, Dr. Tucker, dean of Gloucester, and Mrs. Gwatkin, a lady of fortune. Before she attained her twentieth year, she wrote her poem, "The Search after Happiness," and some of her "Sacred Dramas." In 1766 she and her sisters commenced a boarding-school at Bristol, which flourished for many years; but Hannah retired about two years after, as a gentleman, who had made her an offer of marriage, settled a handsome annuity upon her. In 1773, she printed her "Search after Happiness," which procured her fame as a poet. This gained her the acquaintance of Garrick, the celebrated actor, through which she wrote, in 1774, "The Inflexible Captive," which was performed at the theatre in Bath. She spent some weeks on a visit to Mr. Garrick, and saw that "unequalled performer in all his capital characters of tragedy and comedy, in 1777." In that year she wrote her tragedy of "Percy," which was performed at Drury-lane theatre, and she was proceeding with another play, when that "prince of players" died.

Miss More's conscience became now awakened; she escaped the fatal snare into which she had fallen, gave up writing for the stage, and never after attended the theatre, convinced of its incompatibility with Christian principle and feeling. She now laboured to be really useful; and always looked back upon "those days of her wickedness," as she called them, with shame.

In 1782, she published her "Sacred Dramas," followed by several other poems; and soon after by a poem "On the Slave Trade," with a view to aid the noble efforts of Clarkson and Wilberforce for its aboli-

tion; and in 1788, she gave to the world her "Thoughts on the Manners of the Great."

Miss More's sisters having realized an honourable competency, relinquished their school to their assistant, Mills, in 1789; and purchased an elegant residence at Bath for the winter, but spending their summer at Wrington, near the Mendip-hills, in Somerset. She beheld with grief the deplorable ignorance of the poor, and for their benefit established a Sunday-school. These benevolent ladies surveyed the country round; and Miss Hannah projected carrying out Mr. Raikes's Sunday-school plans through the whole district. They immediately set to work, and succeeded; so that she wrote to a friend:—

"It is grievous to reflect, that while we are sending missionaries to our distant colonies, our own villagers are perishing for lack of instruction. We have in this neighbourhood *thirteen adjoining parishes*, without so much as even a resident curate. I am deeply convinced how very poor and inadequate any miserable attempts of mine can be, to rectify so wide spread an evil; yet I could not be comfortable till something was attempted. We have, therefore, established schools and various little institutions, over a tract of country of ten or twelve miles, and have near 500 children in training. As the land is almost pagan, we bring down persons of great reputation for piety from other places, and the improvements are great for the time. But how we shall be able to keep up these things with so much opposition, vice, poverty, and ignorance, as we have to deal with, I cannot guess."

Cheddar, a village about ten miles distant, she says, "was considered a sort of Botany Bay;" but even here she established a Sunday-school. Of this she writes to Mr. Wilberforce:—

"October 16th, 1789. This hot weather makes me suffer terribly, yet I have now and then a good day, and on Sunday we opened the school. It was an affecting sight. Several of the grown up youths had been tried at the last assizes; three were the children

of a person lately condemned to be hanged, many thieves! all ignorant, profane, and vicious beyond belief. Of this banditti we have enlisted 170; and when the clergyman, a hard man, who is also the magistrate, saw these creatures kneeling around us, whom he had seldom seen but to commit or to punish in some way, he burst into tears."

Serious difficulties attended these devoted ladies in their evangelical labours; yet they persevered and triumphed. How they succeeded by faith, love, and zeal, will appear from the following letter, also to Mr. Wilberforce:—

"Perhaps it is the best answer to your question, to describe the origin and progress of one of our schools, detached from the rest, and I select Cheddar, which you were the immediate cause of our taking up.

"After the discoveries made of the deplorable state of the place, my sister and I went and took a lodging at a little public house there, to see what we could do, for we were utterly at a loss how to begin. We found more than 2000 people in the parish, almost all poor; no gentry, a dozen wealthy farmers, hard, brutal, and ignorant. We visited them all, picking up at one house (like fortune tellers,) the name and character of the next. We told them we intended to set up a school for the poor: they did not like it. We assured them we did not desire a shilling from them, but we wished for their concurrence, as we knew they could influence their workmen. One of the farmers seemed pleased and civil; he was rich, but covetous, a hard drinker, and his wife a woman of loose morals, but good natural sense: she became our friend sooner than some of the decent and formal; and let us a house, the only one in the parish, at £7 per annum, with a good garden. Adjoining to it was a large ox-house: this we roofed and floored; and, by putting in a couple of windows, it made a good school-room. While this was doing we went to every house in the place, and found every house a scene of the greatest ignorance and vice. We saw but one Bible in all the

parish, and that was used to prop a flower-pot. No clergyman had resided in it for forty years. One rode over, three miles, from Wells, to preach once on a Sunday, but no weekly duty was done, or sick persons visited; and children were often buried without any funeral service. Eight people in the morning, and twenty in the afternoon, was a good congregation. We spent our whole time in getting at the characters of all the people, the employment, the wages, and number of every family; and this we have done in our other nine parishes. On a fixed day, of which we gave notice in the church, every woman, with all her children above six years old met us. We took an exact list from their account, and engaged 120 to attend on the following Sunday. A great many refused to send their children unless we would pay them for it: and not a few refused because they were not sure of my intentions, being apprehensive that at the end of seven years, if they attended so long, I should acquire a power over them and send them beyond sea. I must have heard this myself, in order to believe that so much ignorance existed out of Africa. While this was going on, we had set every inquiry to work to find proper teachers. I had the happiness to find a woman of excellent natural sense, great knowledge of the human heart, activity, zeal, and uncommon piety. She brought with her a daughter, twenty-five years old, quite equal to herself in all other points; in capacity superior.

"It was winter, and we all met at the school on Sunday morning at nine o'clock, having invited many parents to be present at the opening. We had drawn up some rules which were read, then some suitable portion of Scripture, part of the thirty-fourth Psalm, then a hymn sung, and then a prayer read, composed for the occasion.

"For the first year these excellent women had to struggle with every kind of opposition, so that they frequently had to give up their laborious employment. They well entitled themselves to £30 per annum

salary, and some little presents. We established a weekly school of thirty girls, to learn reading, sewing, knitting, and spinning. The mother or daughter visited the sick, chiefly with a view to their spiritual concerns. They soon gained their confidence, read and prayed to them, and in all respects did just what a good clergyman does in other parishes.

"At the end of a year, we perceived that much ground had been gained among the poor; but the success was attended with no small persecution from the rich, though some of them grew more favourable. I now ventured to have a sermon read after school on a Sunday evening, inviting a few of the parents, and keeping the grown-up children: the sermons were of the most awakening sort, and soon produced visible effect. It was at first a very methodical measure, and we got a few broken windows: but quiet perseverance, and the great prudence with which the zeal of our good mistress was regulated, carried us through. Many reprobates were, by the blessing of God, awakened, and many swearers and Sabbath-breakers reclaimed. The number both of young and old scholars increased, and the daily life and conversation of many seemed to keep pace with their religious profession on the Sunday.

"We now began to distribute Bibles, prayer-books, and other good books but never at random. During my absence in the winter, a great many will learn twenty or thirty chapters, psalms, and hymns. At the end of three years, during the winter, the more serious began to attend on a Wednesday night; and on Tuesday nights twenty or thirty young people of superior piety met at the school to read the Scriptures, and hear them explained."

Our limits will not allow of details being given of all the various plans adopted by Mrs. Hannah More for the social and religious improvement of these villagers. Women's societies or clubs, for the relief of the sick were established, and various contributions were made in different forms to the sick, the aged,

and the newly-married, with a most interesting anniversary tea-meeting, when many ladies, gentlemen, and clergymen, assembled for the entertainment. In another letter she says,—

"We are now in our sixth year at Cheddar, and 200 children, and above 200 old people constantly attend. God has blessed the work beyond all my hopes. The farmer's wife (our land-lady) is become one of the most eminent Christians I know; and though we had last year the great misfortune to lose our elder mistress, her truly Christian death was made the means of confirming many in piety, and the daughter proceeds in the work with great ability. She has many teachers under her, who are paid one shilling a Sunday.

"Some farmers in a parish adjoining, where there is also a school, have been to the fortune teller, to know if we are methodists, and if our school is methodistical. The oracle returned an ambiguous answer, and desired to know what reason they had for suspecting it: the farmers replied, it was because we sung Watts's hymns. The sage returned for answer, this was no proof; had they no better reason? 'Yes,' they answered, 'for if the *hymns* were not methodistical, the *tunes* were.' The Pythian asked why they were so; the reply was, 'Because they were not in Farmer Clap's book.' I thought this fact curious enough to amuse you. Yet these people are our judges, and there are not wanting those, who, better taught, will listen to the representations of such accusers. In the midst of this clamour, poor Patty [Miss Martha More] went down to the place two Sundays ago. The farmer called a vestry, (to which she could not get admittance) to sign a paper to abolish the school. With great calmness she went on teaching the whole day. At night about 200 orderly people assembled as usual, but just as P—— was going to begin, two farmers came to the door, very tipsey, vociferating they would have no such methodistical doings. After they had spent their violence, P—— told them it

would be a serious thing if they should die that night; after having attempted to disturb a people who were met solely for religious purposes. One of them said, 'How can you put such melancholy things in one's head, ma'am?' and ran out. She quietly went through her business to a most solemn and attentive audience."

These exercises in the Sunday-school, of which, however, a very imperfect exhibition is here given, qualified Mrs. Hannah More to write, in 1794 and 1795, that series of admirable tracts—moral, religious, and political,—which were read by all classes, from those in cottages to the sovereign in the palace; being peculiarly adapted to the state of the times, especially as atheistical and revolutionary principles of France were gaining ground in England.

We cannot follow this truly excellent and honoured lady through her remaining history, nor notice her many Christian works; but she closed her useful life September 7th, 1833, aged eighty-eight years!

REES, MISS MARY. This young lady was a useful labourer in a Sunday-school, worthy of her character, as a grand-daughter of the Rev. William Jenkins, pastor of the Independent church at Ludlow, Shropshire. That faithful minister of Christ died of apoplexy, while preaching from 1 John ii. 1—2, October 14th, 1770.

Miss Rees was born in 1781, at Llandovery, in South Wales, her mother having become the wife of Mr. Rees, a respectable man in that town. During the last fifteen years of her life, she was a member of the Independent church at Llandovery; and, as the cause of Christ was very low there, she considered it her duty to be the more active, as the means of its prosperity. She engaged in the Sunday-school for teaching both children and adults to read the Holy Scriptures, and rendered it efficient support. She greatly delighted in uniting with the scholars in prayer, and in singing the praises of her blessed Saviour, leading them by her example in those sanctifying exer-

cises. "No weather intimidated her from attending the means of grace; whether a sermon was to be preached, or a prayer-meeting to be held, she was sure to be there, generally in body, but always in spirit. She frequently attended monthly meetings, and annual assemblies in the neighbourhood, always returning home delighted with the company of the righteous.

"She had the privilege, to use her own expression, of being present at three out of the five annual meetings of the South Wales Auxiliary Missionary Society: there her enjoyment was such, that her whole soul seemed absorbed in the blessed work, while she beheld the various professors of the gospel all uniting in the heavenly *love-feast*, the Missionary Communion."

Miss Rees's illness was but of short duration; for on the 20th of November, 1819, the ninth day of her sickness, she died in holy triumph, by faith in the Lord Jesus.

TARN, MRS. JUDITH. This excellent lady, after adorning her Christian profession for nearly half a century, finished her earthly course, November 2nd, 1835. It pleased God to call her by his grace at an early period of life, and she profited by the ministry of those faithful evangelical clergymen, the Rev. Messrs. Cecil, Foster, and Newton. But she generally attended the Countess of Huntingdon, Spa-fields, London: and having "tasted that the Lord is gracious," she felt constrained to promote among others, the knowledge of her Divine Saviour. She rendered her assistance in the Sunday-schools at the chapel; and when an Adult school was proposed, she not only took an active part in its establishment, but was most assiduous as one of its teachers.

Mrs. Tarn, thus disciplined, was truly a help-meet to her worthy husband; and her pious example encouraged him in various works of mercy. By her advice he assented, in 1779, to the request of some young men, who were in the habit of meeting at their house for prayer in the evening of the Lord's day,

that he would aid the newly-formed Religious Tract Society. We find him, therefore, on its Committee in 1810. This step led him to take an active part as a Director of the London Missionary Society, and he became one of the founders of the British and Foreign Bible Society. Mrs. Tarn was a devoted friend also to the Guardian Society, the Moravian Missionary Society, and Home Missionaries.

This truly Christian lady was concerned for the spiritual welfare of her domestics; several of whom having entered her family destitute of the grace of God, became converted, and members of Christian churches, bringing glory to God themselves as heads of families. Mrs. Tarn's children have all risen up, as members of Christian churches, to call her blessed. The elder daughter was the founder of the Spa-fields' chapel Society for providing clothing for poor females. Two of her children, from love to immortal souls, have given themselves to the public service of Christ, one in this country, and the other as the wife of the late Rev. Samuel Dyer, the lamented Missionary to the Chinese; and though left in widowhood, she continued at her important post, devoting her superior talents to the educating of Chinese females.

In the year 1819, Mrs. Tarn's health rendered it necessary that she should reside out of London: the family removed, therefore, to Islington, where she and her husband and their youngest daughter united with the church under the pastoral care of the Rev. Thomas Lewis. During the last three years of her life, Mrs. Tarn was unable to visit the house of God: but her mind was happily kept in peace stayed upon her covenant God through Jesus Christ; and the *Memoir* of her by that estimable minister, testifies her intelligent scriptural piety, and her rich experience of the consolations of the gospel until she entered into the joy of her Lord.

TAYLOR, MISS JANE. This eminently gifted lady was the second daughter of the Rev. Mr. Taylor, In-

dependent minister of Ongar, in Essex. As Sunday-school teachers, she and her elder sister Ann, afterwards the wife of the Rev. Joseph Gilbert, Nottingham, have rendered inestimable service to the cause of the Redeemer in their own country, and other nations of Europe, and in America, by their "Hymns for Infant Minds," and "Original Hymns for Sunday-schools."

Miss Jane Taylor was born September 22rd, 1783. Her parents were persons of singular excellence, and of remarkable literary taste. Their daughters also were richly endowed, and might have become eminent by their shining talents, directed in other branches of literature. This is manifest from their various other writings; but their engagements in Sunday-schools led to the employment of their powers, especially with a view to the spiritual welfare of children; and their works have been greatly honoured by the blessing of God.

Miss Jane Taylor engaged as Sunday-school teacher while young; and she continued in the good work, to the end of her life. Her brother, in his "Memoirs" of of her notices her zeal, even when an invalid in Devonshire, in 1815, 1816: he says,—

"There being at Marazion no society of Congregational Dissenters, Miss Taylor attended alternately the service of the Established Church, and that of the Wesleyan Methodists; and she gave her assistance regularly at the Sunday-school connected with the former, making only this exception—that she should not be required to teach the Church Catechism. The concession was amicably yielded; and in this school she continued to labour with great pleasure, during the two years of his residence at Merazion. Her exertions on the Sabbath were, however, so much beyond her strength, that they evidently impaired her general health. To those whose six days are occupied with general business, or manual labour, Sunday-school teaching may, by the agreeable excitement it affords the mind, and to the feelings, be in the very best sense of the word, a real and beneficial *holiday*. But so

great is the exhaustion consequent upon continued intellectual effort, that those who are called to undergo this peculiar species of toil may perhaps in most instances lawfully use the day of rest for themselves. But Jane, far from yielding, on her own behalf, to a plea of this kind, adhered so resolutely to the principle of 'doing what she could,' that she continued her labours in the Sunday-school during years of declining health; and indeed, till the very last day of her attending public worship, a few weeks before her death!"

Miss Taylor's opinion regarding the employment of a Sunday-school teacher may be seen in her counsel to an "Orphan family," "MISS S. M. and her SISTERS and BROTHERS." August 15th, 1822, she says in a letter:—"Let me affectionately recommend you early to seek to be engaged in some sphere of active usefulness. How many young persons have blessed God that ever they were led to engage in Sunday-school teaching? It profitably occupies that time which, if waisted in frivolity and indulgence, lead to the worst consequences; and in teaching others, a double blessing often descends upon the teacher. But in engageing in active usefulness, we must be clad with the impenetrable armour of Christian simplicity and meekness. Nothing forms so truly great and dignified a character, as 'the meekness and gentleness of Christ.'"

Miss Jane Taylor died April 13th, 1824, in joyful hope; and some of her lest words were—

"Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command,
To drop into the dust."

WILKINSON, MRS. REBECCA. This philanthropic lady was born in Dublin, in the year 1853; and she died December 26th, 1828, at Clapham, near London. Her father was a highly respectable merchant, at whose decease, she was removed at a very early age, with the family, into England.

When about fifteen years of age, she devoted herself to God as a member of a Baptist-church in Southwalk: and in 1772, she united with another Baptist-church in London, under the ministry of Dr. Stennett. After her removal to Clapham, she united with the Independent-church, under the pastorate of the Rev. Mr. Phillip and Rev. G. Browne.

Mrs. Wilkinson was a most devoted Sunday-school patron and teacher; but her long and laudable course of Christian activity commenced before the Sunday-school system was established by Mr. Raikes. Two noble objects engaged her enlarged and generous mind:—1st, The religious instruction of poor children in schools; and, 2nd, The evangelization of the poor at large by the dispertion of the best religious books and tracts. Many years before the formation of the Religious Tract Society, or the opening of Mrs. Hannah More's invaluable cheap repository, she began to publish a series of about forty choice works; the first of which was entitled, "THE GREAT QUESTION," taken in 1775, from Dr. Watt's "*Humble Attempt toward the Revival of Practical Religion.*" Among her valuable publications were the following:—

	s.	d.
Pocket Prayer Book	2	0
Doddridge's Rise and Progress of Religion	1	6
Sunday School Library	1	6
Pocket Sermons	1	6
Sermons to Children	0	6
Best Way to Defend the Bible	0	2
First Sunday Book	0	1
Address to Soldiers and Sailors	0	1

Most of Mrs. Wilkinson's publications were compiled by herself; and the "Sermons to Children," several of the hymns and prayers were her own composition. All were printed at her own expense; and, as the Rev. Joseph Hughes, in his "Memorial" of her, states—"From the year 1792, Mrs. Wilkinson employed chiefly the press of the Philanthropic-society. Mr. Russel, the respectable superintendent, states—

"the copies printed for her, under his direction, to be —of books, 211,000; of tracts, 229,250; making a total of 440,250. Of the Pocket Prayer Book alone, the copies amounted to 50,000. Some of the books have been translated into foreign languages.

"As far as the publications were sold, they were rendered at very moderate prices. But the far larger portion of them was bestowed without any return. Some of her distinguished friends, more especially Mr. Wilberforce, demonstrated their zeal for the plan, by making considerable purchases. Still, an immense, perhaps excessive, call was made on her own property.

Mrs. Wilkinson's plan of publishing such valuable religious works have been superseded by the Religious Tract Society. The establishment of the "Sunday-school system," as Mr. Hughes states, "was an event in which she took a lively interest; and which gave rise to a correspondence with Mr. Raikes, the estimable founder. Many a subordinate institution, identical in its object with the Society formed in the Metropolis, in 1785, sprang up beneath her fostering care. For a considerable time she received, on the afternoon of every Saturday, a class of the youthful poor, whom she deligently taught, and for whom she frequently prayed. Whenever it pleased God to prosper her work she praised him with her whole heart, took courage, and went on her way rejoicing."

In 1803, Mrs. Wilkinson "opened her residence to a monthly party, consisting of such ladies and gentlemen as were known to her before, or were suitably introduced. The design was, to elicit important facts and sentiments, such as ought to engage the children of God and the heirs of a blessed immortality. And once a month she was prepared to receive those ministers who lived sufficiently near, and whose minds were in unison with the objects of such an association. They came together in the morning, and carried on, in turn, the religious services of the family," spending the greater part of the day in the most delightful Christian intercourse.

Mrs. Wilkinson received frequent and encouraging testimony of the good resulting from her publications, both at home and abroad, among many besides the poor and Sunday-school children; and she finished her useful life, entering into the joy of the Lord, December 27th, 1828, "a signal example, a Christian of high degree."

ESSAY I.

THE

IMPORTANCE OF SUNDAY SCHOOLS.

SUNDAY-SCHOOLS are regarded as *important* by all denominations of Christians, so that every congregation has established one or more of these institutions. They are considered as not only useful but even essential to the prosperity of religion in our churches, especially in relation to the poor. The high IMPORTANCE of SUNDAY-SCHOOLS will, however, be most clearly seen in their HISTORY. And this, embracing an eventful period in the annals of Great Britain, forms a noble subject of profitable inquiry to all, particularly to our intelligent youth. It cannot fail indeed, to produce a thrilling interest in every benevolent mind, contemplating the system as adapted to the condition of the humbler classes of society, more particularly those in the manufacturing districts.

Education is essential to our peace and prosperity as a great nation. And this is required to be conducted on the principles and in the spirit of our divine religion. Sunday-schools comprehend all these heavenly principles, and embody this spirit; having for their grand text-book the volume of Holy Scripture, and being furnished with instructors who are mostly religious persons. These have, for the last half century, formed the principal means of educating the children of the British poor. How far they have been successful in promoting the spiritual welfare of the working classes, eternity only can reveal; but we possess the means of ascertaining to a large extent, their wonderful efficiency, under the blessing of God, in advancing the knowledge of pure Christianity.

Schools on Sundays had been set up by several individuals at different times in various places, before the origin of the present system. A worthy experiment of this kind was made by James Hey, in 1775. But British Sunday-schools, in their modern form, owe their origin to the noble-minded philanthropy of Mr. ROBERT RAIKES; and the first of these humble seminaries was held, 1781, in the city of Gloucester.

Some have, however, disputed his claim to that honour; affirming that, in various forms, they existed among the early Dissenters, the Nonconformists, the Puritans, and even the Protestant Reformers. The different catechisms of Dr. Nowell, of the Church of England, of the Assembly of Divines, of Dr. Owen, and of Dr. Watts, might fairly be pleaded in evidence; as they were drawn up, not so much for domestic use, as for the children of the public and for schools on the Sabbath.

Admirable service had doubtless been rendered by the public catechisings of many devoted ministers of Christ, especially among our venerable Nonconformist forefathers. Their attention to the young, both in Scotland and in England, was such as to merit for them the honourable appellation of Sunday-school teachers.

One name also among the Roman Catholics seems to deserve the most respectful mention; and it cannot justly be omitted in the history of Sunday-schools: that name is CHARLES BORROMEO, Cardinal and Archbishop of Milan! He established the first Sunday-school of which we read in history: but he fell a sacrifice to his zeal for religious reformation, A. D. 1594. See BORROMEO, pages 12—16.

Education in England, during the eighteenth century, was in a truly melancholy state. Grammar schools existed in many cities and towns, but deplorably inefficient. Elementary books were few and imperfect; while a large majority of the poor were totally without the knowledge of letters. Scotland was in a far better state, by means of its parish schools; and zeal for the education of the poor was increasing in that country. The same spirit had been excited also in England. Dr. Watts, by his useful ministry, his "Divine and Moral Songs," his "Catechisms for Children," and his inimitable "Psalms and Hymns," conferred an unspeakable benefit on the community. The preaching of Messrs. Whitefield and Wesley, the formation of the two branches of the

Methodist Societies; the ministry and writings of Dr. Doddridge; the revival of religion among the Dissenters, and of evangelical preaching in the Church of England; and the establishment, in 1750, of the "Book Society for Promoting Religious Knowledge among the Poor," had all contributed to show the importance of education to the poor, and to create an eager thirst after knowledge, especially among serious Christians. Dame schools and inferior day-schools increased: but no efficient plan existed for the poor. This was, however, happily developed by Mr. Raikes, who possessed the means of laying his enterprise constantly before the public—as the *printer*, *editor*, and *publisher*, weekly, of the GLOUCESTER JOURNAL! It would be difficult to conceive of an individual, at that period, more favourably circumstanced; and the whole plainly indicated the gracious interposition of DIVINE PROVIDENCE.

ROBERT RAIKES is a name, which will occupy a distinguished place on the list of benefactors to the human race. "His heart was one of mercy's earthly temples," as is remarked by the Rev. J. A. James; and down to the latest ages he will be regarded as the honoured instrument of good to millions, by his having originated Sunday-schools. He was born September 14th, 1735, at Gloucester. Of his early years we have no information: but in the vigour of manhood, he engaged in ameliorating the condition of prisoners. "The first object which demanded his notice," says the *European Magazine* for 1788, "was the miserable state of the County Bridewell, within the city of Gloucester, which being part of the County Jail, the persons committed by the magistrate—out of sessions—for petty offences, associated through necessity, with felons of the worst description, with little or no means of subsistence from the county. To relieve these miserable and forlorn wretches, Mr. Raikes employed his pen, his influence, and his property, to procure them the necessaries of life; and finding that ignorance was generally the cause of those enormities which brought them to become objects of his notice, he determined, if possible, to procure them some moral and religious instruction. In this he succeeded by means of bounties and encouragement given to such prisoners who were able to read; and these, by being directed to proper books, improved both themselves and their fellow-prisoners, and afforded great encouragement

to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

Mr. Raikes had thus been prepared for his benevolent enterprize regarding children at the close of 1781. After he had commenced the work, he induced several clergymen to follow his example; and then, delighted with the experiment, he published in the *Gloucester Journal*, November 3rd, 1783:—"Some of the clergy, in different parts of this country, bent upon attempting a reform among the children of the lower class, are establishing Sunday-schools for rendering the Lord's day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath than all the week besides: this, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken, who consider the lower orders of mankind as incapable of improvement, and, therefore, think an attempt to reclaim them impracticable, or at least not worth the trouble."

This notice of Sunday-schools was copied into the London newspapers; originating various inquiries for further information. Colonel Townley, in Lancashire, wrote to the Mayor of Gloucester, and the following was sent by Mr. Raikes, stating the true origin of Sunday-schools:—

"Gloucester, November 25th, 1783. Sir, my friend, the Mayor, has just communicated to me the letter which you honoured him with, inquiring into the nature of Sunday-schools. The beginning of the scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are employed in the pin-manufactory, chiefly reside, I was

struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether these children belonged to that part of the town, and lamented their misery and idleness. 'Ah! Sir,' said the woman, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman,' [Rev. T. Stock. See STOCK, Rev. T.] said she, 'minister of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their own inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which themselves are entire strangers.'

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then enquired of the woman, if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I was presently directed to FOUR. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make enquiry into its effects. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven on Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at

it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the Cathredral, at 7 o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service, they all come round me to make their bow, and if any animosities have arisen, to make their complaint. The great principle I inculcate is to be kind and good natured to each ether; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all can comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some of my friends, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c., which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday-schools in other parts of the city, and now a whole parish has taken up the subject; so that I flatter myself in time the good effects will appear so conspicuous as to be come generally adopted. The numbers of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and as it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express the pleasure I often receive in discovering the genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from the parents for the reformation they perceive in their children. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and show you the effects of this effort at civilization. If

the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up and to bring forth a plentiful harvest.

"With regard to the rules adopted, I only require that they come to school as clean as possible. I reject none without shoes, and in a ragged coat. All that I require are clean hands, clean face, and the hair combed. The minds of men have taken hold on that prejudice, that we are to do nothing on the Sabbath day which may be deemed labour. The rooting out of this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow creatures, were sacrifices peculiarly acceptable on that day."

Colonel Townley was so impressed with the importance of this letter, that he obtained its publication in the "Gentleman's Magazine" for 1784; and thus the subject became known through the kingdom. Many benevolent persons immediately patronized the system. The Rev. Rowland Hill established the *first* Sunday-school in London, it being opened October 7th, 1784; the following Sabbath, the *second* was opened at Hoxton, by Mr. Kemp; and about the same time the famous Sunday-school at Stockport was commenced; its "Rules" being published, November 11th, 1784.

Jonas Hanway, Esq., the *philanthropist*, in June 1785, wrote to Mr. Raikes, inquiring about the system; and on the 15th of the same month he was written to by William Fox, Esq., asking whether children could be taught to read by attending only on one day in the week; as he had engaged several gentlemen, including Mr. Hanway, to unite with him in founding a "Society for the Establishment and Support of Sunday-schools throughout the Kingdom of Great Britain." This was determined by them, as "they met on the 16th, at the King's-head Tavern, in the Poultry," and a "committee of fourteen gentlemen was chosen to draw up a code of laws for the said society, and a set of proper rules for the regulation of the schools."*

* See FOX, WM., Esq., and HANWAY, JONAS, Esq., pages 155, 219.

Mr. Raikes, replying, June 15th, 1785, says—"I find mothers of children, and grown up young women, have begged to be admitted to partake of this benefit. A clergyman from Painswick, this afternoon expressed his surprise at the progress made there. Many boys now can read, who certainly have no other opportunity than what they derive from their Sunday instruction. This he assured me was the fact. I hear the people in the Forest of Dean have began to set this machine in motion among the children of the colliers, a most savage race. A person from Mitchel Dean called upon me a few days ago, to report their progress. 'Sir,' said he, 'we have now many children who, three months ago, knew not a letter from a cart wheel,' that was his expression, 'who can now repeat hymns in a manner that would astonish you.'"

Several more letters on this subject passed between Mr. Fox and Mr. Raikes; and the Sunday-school Society was formed August 30th, and September 7th, in London, Jonas Hanway, Esq., in the chair: H. Thornton, Esq., a Director of the Bank of England, was treasurer, and chairman of the committee, with whose name a circular letter was addressed "to the Clergy and Ministers of all Protestant Congregations in London and its vicinity, together with the plan and rules of the Society."

Benevolent persons of all classes hailed this wisely adapted system. The poet Cowper, delighted with it, wrote, September 24th, 1785, to his friend, the Rev. John Newton, settled then in London:—"Mr. Scott called upon us yesterday; he is much inclined to set up a Sunday-school, if he can raise a fund for that purpose. Mr. Jones has had one sometime at Clifton; and Mr. Unwin writes me word that he has been thinking of nothing else day and night for a fortnight. It is a wholesome measure. I know not indeed, while the spread of the gospel continues so limited as it is, how a reformation of manners in the lower class of mankind can be brought to pass, or by what other means the utter abolition of all principle among them, moral as well as religious, can be prevented."

Dr. Watson, the Bishop of Llandaff, wrote December 20th, 1785, to the Sunday-school Society Committee, in reply to their circular letter, expressing his approbation of the system, with prayers for its prosperity. So did Dr. Burgess, on

the 22nd, in a letter to Mr. Thornton, declaring that he had been a friend to Sunday-schools from their commencement, and had established them in every parish in which he had property.* The Sunday-school Society, January 11th, 1786, published their "first report," stating that they had "established five schools in the vicinity of London," having "received subscriptions amounting to £987 : 0 : 6."

Birmingham, at an early period, was benefited by these institutions, through Christian zeal: for, as Mr. Hanway states—"The schools in Birmingham are now, March, 1786, fifty-nine, with thirty-seven masters, and twenty-two mistresses, each having fifty-four children, four being supposed the number that will frequently be absent. In this month they expect an increase—so that they may exceed 2000 children!"

Methodism could not fail to be promoted by the adoption of the system; and the Rev. John Wesley, though so advanced in age, perceived its utility. That great man, therefore, in his eighty-fourth year, wrote to the Rev. Richard Rodda, his opinion, thus:—"London, June 17th, 1787. My Dear Brother, I am glad you have taken in hand that blessed work of setting up Sunday-schools in Chester. It seems these will be great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

Every experiment proved the value of this admirable system, and all were ready to do honour to its worthy founder. The Sunday-school Society, therefore, at its general meeting, July 11th, 1787, "Resolved, unanimously, that in consideration of the zeal and merits of Robert Raikes, Esq., of Gloucester, who may be considered as the original founder, as well as the liberal promoter of Sunday-schools, he be admitted an honorary Member of this Society."

Mr. Raikes's "zeal and merits" will further appear from a letter to Mr. Fox, July 12th, 1787, in which he says—"I find few pleasures equal to those, which arise from the conversation of men who are endeavouring to promote the glory of the Creator, and the good of their fellow-creatures. The great Reformers of past times have been only removing obstructions in our way. Let us hope that the day is approach-

* See BURGESS, THOMAS, D.D., page 16.

ing, when 'the knowledge of the LORD shall cover the earth, as the waters cover the sea.' The number of children admitted to a state of culture in this short period, seems to me little less miraculous than the draught of fishes; and would incline us to think, that the prophecy above quoted is advancing to completion. Some French gentlemen, Members of the Royal Academy at Paris, were with me last week; and were so strongly impressed with the probable effects of this scheme of civilization, that they have taken all the pieces I have printed on the subject, and intend proposing establishments of a similar nature in some of their parishes in the provinces by way of experiment. Dr. Adam Smith, who has so ably written on the 'Wealth of Nations,' says, 'No plan has promised to effect a change of manners with so much ease and simplicity, since the days of the apostles.' I have sent you my paper of this week, that you may see we are extending towards Wales."

WALES, in 1785, commenced this system, by the Rev. T. Charles setting up the first Sunday-school for children, teaching them in his own house, at Bala. That eminent man, justly called,—"The Lord's gift to North Wales," saw the fruit of his labour; and having become the principal preacher among the Calvinistic Methodists, he devoted himself to establish "Circulating-schools." "This work began in 1785," as he states. "At first only one teacher was employed. As the funds increased, so in proportion the number of teachers, till they amounted to twenty. Some of the first teachers, I was obliged to instruct myself, who afterwards instructed others sent to them to learn to be school-masters. The fruits of these Circulating-schools are our numerous Sunday-schools all over the country."

Wales had attracted the attention of the Committee of the Sunday-school Society, as early as 1788; but they could afford little aid, until Mr. Charles had accomplished great things for the Principality.

Prosperity still attended this admirable system; so that, in 1787, not less than 234,000 poor children were being taught the blessed word of God in the Sunday-schools in England. But serious difficulties arose from the expense of teachers. Mr. Lloyd remarks, therefore, "The great impediment to their prosperity was the expense of hiring teachers. It appears, that from 1786 to 1800, the Sunday-

school Society alone paid upwards of £4000 to hired teachers. At Stockport, in 1684, the teachers were paid one shilling and sixpence every Sunday for their services; but, by degrees, *gratuitous teachers* arose, so that in 1794, out of nearly thirty teachers, six only were hired, the rest voluntarily put themselves under the direction of the visitors, as regular teachers. The beneficial effects of employing gratuitous teachers were soon apparent, and from the time they offered their services, the number of scholars and teachers, and the amount of the subscriptions regularly increased. In a few years hired teachers were wholly relinquished in the Stockport-school."

"Stockport-school" has been considered by some as exhibiting the first gratuitous teachers; but it seems impossible to determine whether that be the fact. In 1798, a Society was formed among the Wesleyans to aid these Sunday-schools which were taught by gratuitous teachers. But Mr. Lloyd says, "That when Sunday-schools attracted the attention of those true Christians who possessed active benevolence, that they spontaneously offered their gratuitous labours from love to Christ and to the young: probably such individuals were so numerous that it would at present be impossible to say what person first set the example of gratuitous teaching; could he be discovered, we should place him in the next rank to the immortal Raikes. If the 90,000 gratuitous teachers, who are at present [1826] engaged in Sunday-schools, were to be paid eighteen pence each Sunday, this expense alone would amount to £351,000 annually.* That man must be unworthy of the name of Briton, and still more of a Christian, whose heart does not glow with gratitude to God for raising up so many benevolent instructors of the youthful poor. May their labours be blessed abundantly; in watering others, may their own souls be watered with the selectest influences of the Holy Spirit."

Gratuitous teaching seems essential to this system: and the Rev. T. Charles appears well entitled to the honour of being regarded as the *first gratuitous Sunday-school teacher!* For he set the noble example so early as the year 1785; and Mrs. Hannah More, and her sister Martha, followed in 1789. Their names deserve everlasting praise. Mrs. H. More, indeed, with her sister, and their operations at Cheddar and other places, engaging the patronage of the philan

* Mr. Lloyd says £2,457,000.

thropist, W. Wilberforce, Esq., M.P., and others, greatly aided the cause. No one ever read her account of the first experiment without admiration, In a letter to that great statesman, she says "October 14th, 1789. On Sunday I was enabled to open the school. It was an affecting sight: several of the grown up youths had been tried at the last assizes; three were the children of a person lately condemned to be hanged; many thieves; all ignorant, profane, and vicious beyond belief. Of this banditti we have enlisted *one hundred and seventy;* and when the clergyman, a hard man, who is also the magistrate, saw these creatures kneeling around us, whom he had seldom seen but to commit or punish in some way, he burst into tears. I can do these little good, I fear; but the grace of God can do all." See MORE, MRS. H.

SCOTLAND, though long distinguished by its attention to the education of the young, yet needed Sunday-schools. Multitudes in that country were following their own wicked devices on the evening of the Lord's day. The reports from England awakened the minds of some benevolent persons north of the Tweed, to originate similar institutions for Sabbath evenings. These were intended solely for religious instruction, as the children generally were taught to read the Scriptures. "The Edinburgh Gratis Sabbath-school Society" opened its first school in March, 1799. "The Aberdeen Sabbath Evening School Society" was established the same year; and soon after similar institutions were formed in most of the populous places in Scotland. The subject was considered in London; and, in 1799, another "Society intended to promote the religious instruction of children" of the middle classes. The founders of it issued an "Address to the Religious Public on the Great Importance" of this institution, of which the late Thomas Wilson, Esq., was secretary. They largely circulated a tract written by the Rev. Dr. (then Mr.) Bogue, entitled "The Instruction of the Rising Generation in the Principles of the Christian Religion Recommended." In giving an account of the Society, the Evangelical Magazine for 1799 says, "Sabbath-schools differ materially from Sunday-schools. The latter are principally designed to teach children to read; the object of the former is religious instruction only—Sunday-schools are for the poor—these are equally intended for the offspring of the rich."

Sunday-schools were thus awakening the public mind; and they led their friends to form several new institutions for their extension. Two of an important character were formed in 1796, a part of whose design was the establishment of new schools. One of these, "The Village Itinerancy, or Evangelical Association for spreading the Gospel in England;" and the other, "The London Itinerant Society, for Preaching the Gospel and Establishing Sunday-schools within ten miles around the Metropolis." Both of these have done good service: the former especially—as it has continued to flourish with an efficient College, "The Hackney Theological Seminary."

Sunday-schools now appeared to be creating a world of readers, requiring a supply of mental food, especially of a religious character. Mrs. Hannah More had done admirably in her "Cheap Repository Tracts," and the Rev. S. Greathead, and the Rev. G. Burder, had also contributed usefully by their "Village Tracts;" but these were insufficient for the growing demand. An institution was needed to combine the energies of the wise and good in this work; and this was at length originated by a Sunday-school teacher, the Rev. J. Hughes, M.A., in founding the "Religious Tract Society," in 1799. This great institution has been the means of infinite blessings to multitudes besides Sunday-scholars, in various parts of the world, far beyond the British Isles.

Sunday-schools having so greatly increased in almost every city and town through the kingdom, much remained to be done for their improvement, as well as their universal extension. These were seen to be objects of the utmost importance, especially as the splendid efforts of Mr. Joseph Lancaster and his admirable system of teaching were astonishing the friends of education, and attracting public attention, gaining the notice even of royal dukes; and which led, in 1805, to the establishment of the "British and Foreign School Society," under the patronage of the king, George III. Vast improvements in the mode of teaching being thus introduced, more seemed to be practicable in advancing Sunday-schools towards perfection. Union among their chief supporters appeared most desirable; especially that the teachers might have the means of conference, and so be encouraged by each other's reported successes, to

prosecute and extend their labours. This object was, therefore, sought by several of the more active friends of Sunday-schools in London. Prayer meetings were held by them, seeking the Divine direction and blessing; and at length a numerous assembly of the teachers and supporters of Sunday-schools was held in the school-room of the Rev. Rowland Hill, Surrey-chapel; and thus was formed, July 13th, 1803, that valuable Society—"THE SUNDAY-SCHOOL UNION."

The original objects contemplated by this UNION are stated to be "*First*, To stimulate and encourage those who are engaged as Sunday-school teachers to greater exertions in the education and religious instruction of the ignorant. *Secondly*, By mutual communications to improve the methods of tuition. *Thirdly*, To enlarge existing schools in London and its vicinity, and where Sunday-schools are most wanted, endeavour to establish them. *Fourthly*, To supply books and stationary suited for Sunday-schools at reduced prices. *Fifthly*, To correspond with ministers and other persons in the United Kingdom and abroad, relative to Sunday-schools; and to afford them such assistance in the formation of Sunday-schools and Sunday-school Unions, as the funds will permit: but in carrying these objects into effect, this Society shall not in any way interfere with the *private* concerns of Sunday-schools."

This Society immediately entered upon its duties: the Committee compiled a spelling book adapted for Sunday-schools; and published several other useful books. They also originated "The Youths' Magazine." In 1810, the example was followed by the Nottingham and Hampshire Sunday-school Unions being formed; and, in 1813, those of Bath and of Sheffield. Their influence was efficient, and the schools were increased *fourfold* in about twelve years; thus,—

		Scholars reported.		Scholars reported.
Nottingham S. S. Union		in 1810,	4,834,	in 1825, 23,240.
Hampshire	ditto	,,	1,743,	,, 7,116.
Sheffield	ditto	in 1813,	3,186,	,, 11,182.
Bath	ditto	,,	864,	,, 5,668.
			10,627	47,206
Increase in the four Unions			36,579	

Sunday-schools in Wales increased wonderfully, under the exertions of the Rev. T. Charles. His missionary labours, as an evangelist and school missionary were very successful. But his operations were impeded by the want of school books and Bibles. For some years he was liberally assisted by the Sunday-school Society in London. He enjoyed the confidence of the Committee, and they engaged him as their agent in North Wales. But so great was the increase of schools, that, in 1803, he established a printing press at Bala, to insure a supply of spelling and other books and catechisms. Some of the most useful of these works he compiled and published; among which were four catechisms, in the Welch language, two of which he translated into English; and during the period of eleven years, more than 320,000 of these issued from the press at Bala.

Mr. Charles felt difficulty respecting the Scriptures. In 1802 he purchased all the Welsh Testaments he could find; and intreated the "Society for Promoting Christian Knowledge" to publish a new edition of the Welsh Bible, as that of 1799 had been absorbed in about a year. But his application being in vain, he came to London to get an edition published by subscription. His project was encouraged by the Committee of the Religious Tract Society; and it was suggested by that friend of Sunday-schools, the Rev. J. Hughes, the Secretary, that a Bible Society should be formed, not for Wales, or Great Britain only, but for the world! This suggestion was hailed by all present: steps were immediately taken to assemble the known friends of the Bible: and hence, in 1804, originated "THE BRITISH AND FOREIGN BIBLE SOCIETY." Thus that magnificent and glorious institution, from which such a numerous progeny of affiliated societies have arisen throughout the United Kingdom, Europe, America, and India, to supply the whole human family with the Holy Scriptures, is itself the child of Sunday-schools, the creation of Sunday-school teachers. That honoured minister of Christ, who suggested the formation of the Society was chosen Secretary, and so continued until his decease in 1833. See HUGHES, REV. J., page 33.

Wales was first considered by the Committee; and Mr. Charles with his co-adjutors in Sunday-schools, in the Principality, entered so warmly into the designs of this Society, that in the first two years, no less than £2,626, were col-

lected for it in different congregations. Mr. Charles's literary labours also deserve mention here; he edited the several editions of the Welsh Bible, for which he would accept no remuneration from the Society.

Sunday-schools were further aided by this teacher; as, for the use of those so instructed, he compiled and edited "The Spiritual Magazine," published quarterly in Welsh; and he gave them, in 1812, "A Scripture Dictionary; containing the Signification of Words *not translated*, with the Names and Histories of the different Nations, Kingdoms, and Cities, of which mention is made in Scripture."

IRELAND at length received many of the benefits arising from Sunday-schools. They appear to have been introduced at first by private individuals; and perhaps, in Dublin and Belfast, soon after their origin in England: but the name of the founders cannot now be ascertained. Combined efforts were, however, made after the formation of the Hibernian Society, in 1806, and especially of the "Sunday-school Society for Ireland," in 1809. This latter institution was like that in England, and designed to supply Spelling-books and Bibles gratuitously, or at reduced prices to Irish Sunday-schools: it was patronized by several of the most exalted personages in that country; and it prospered, as will appear by the following items in its reports:—

There were in	1810,	2	schools having	87 scholars.
Ditto, ditto	1815,	252	ditto	28,598 ditto.
Ditto, ditto	1820,	1021	ditto	108,774 ditto.
Ditto, ditto	1825,	1702	ditto	150,831 ditto.

There were, however, other Sunday-schools in Ireland, as is intimated in the "Parliamentary Report of the Irish Education Inquiry," May 30th, 1825. But that public document is of extraordinary value, as testifying the very high importance of Sunday-schools. It states—"The number of scholars in the schools of the society over Ireland generally appears to have been, March, 1824, in the ratio of *one* to *forty-four* of the whole population. It is to be observed, however, that this does not furnish the total number of scholars receiving instruction in Protestant Sunday-schools, as there are others not connected with this Society. The comparative extent to which the system has already been car-

ried in Ulster, may be estimated from the circumstance, that the Sunday-school *teachers* in that province are nearly *double the number of scholars* in the whole province of Munster, the teachers in Ulster being, according to the general report of the Society, in 1824, 9,471; and the *scholars* in Munster being, by the same report, 5,663. The number of scholars in Ulster, in March 1824, was 125,272. The total number in the other three provinces of Ireland, was 31,912.

"The most remarkable features of the plan on which this Society acts, are its simplicity, and the important respects which are produced when compared with its limited expenditure. This must be ascribed, in a great measure, to the description of the teachers in the Sunday-schools, and to the circumstance that their services are gratuitous; a peculiarity which is, however, of still greater importance in a moral view, than in reference to considerations of economy. An other peculiarity which has led to the extension of these schools is, that they are formed with great facility. There is no stipendiary master to be sought for and engaged, and no apparatus, but a few books, to be provided. The children of a district are often visited; if the use of a school-room cannot be had, to assemble in the church or other place of worship, before or after Divine service, or they are brought to any other place convenient for the purpose.

"The mechanism of the school is also productive of important advantage. The instructors are sufficiently numerous, in most cases, to allow a division of the scholars into small classes, and thus to admit of a much closer and more scrupulous attention to the individual scholars. Another, and still greater advantage of the plan allowed and recommended by the Society, and as it is practised in most, if not all these schools, is, that the scholar does not learn his lesson mechanically, and by the effects of memory alone. It is the great object of a Sunday-school teacher, to communicate, not merely the power of reading, but to insure the understanding of what is read. The children themselves have a peculiar pleasure in attending these schools; and instances have been stated to us, where the endeavour to prevent their resorting to them, or to withdraw them to other places for instruction, have proved unavailing. A few schools have been opened for the instruction of adults exclusively. But the Sunday-school is attended occasionally by grown persons, and by

many youths who are above the age of ordinary reading scholars. It appears from a published report of the Society for the year ending April, 1822, that the number of persons attending the schools at that time, who were above the age of fifteen, was, in the province

Of Ulster	14,048.
In Leinster	2,119.
In Connaught	616.
In Munster	346.
Making a total of	17,129.

"The Sunday-schools in general are composed of a more mixed description of persons, both in respect of age and station, than the attendants on the ordinary day schools; and this system of instruction has found its way also into some of the hospitals and jails. Of the general good effects of this class of schools, and their influence in producing the moral culture of the people, we have received very strong proofs from the testimony of one of those who have attended to their operation.

"Mr. La Touche, who has acted gratuitously as its secretary, since its first establishment, and to whose exertions the Society has been much indebted, thus expresses himself on this subject:—

"'The best system of Sunday-school instruction is where it is spread over the parish, and where the teachers and children live near each other, because it should not be supposed that the instruction of the Sunday-school is merely that which takes place on the Sunday. The teacher forms a parental affection for his pupil, and the pupil a filial feeling towards his teacher; and that is carried on during the week; and if a child is seen doing any thing wrong in the week day, the teacher considers he has a right to find fault with him, and keeps his eye upon him. Then again, the teacher becomes more circumspect in his conduct: he knows he is under the eye of his pupil, and he would be ashamed to be seen doing a thing on the week day that he told the children not to do on the Sunday. Then again, the lessons for the next Sunday are to be prepared during the week: they are generally portions of Scripture to be committed to memory, that

brings necessarily not only the Scriptures before the child's mind, giving him something to think of, but it brings it before the members of his family; so that the Holy Scriptures are brought more closely in contact with the poor, by the Sunday-schools. The Sunday-school is a kind of channel in which all the good feelings, and better principles of the upper classes can be conveyed to the lower; it brings them in contact together, and tends considerably to harmonize the different ranks of society.' It is impossible, indeed, to witness the proceedings of these schools, even in the most cursory manner, without perceiving their beneficial tendency. The influence on moral character, which has already been produced in those parts of Ireland, where institutions of this kind have been formed, is attested by undoubted authority. A marked improvement in principle and conduct, an increased respect to moral obligation, a more general observation of relative duties, and a greater deference to the laws, are invariably represented as among the fruits of the education these received; and we entertain no doubt that it is one of the most powerful instruments for raising the character and advancing the general welfare of the people."

Sunday-schools, as we thus learn, were carried on and extended by worthy successors of their benevolent founder, Mr. Raikes; and during their progress, that honoured man departed, in his native city, to his eternal rest; his mortal remains being deposited in the south aisle of the ancient church of St. Mary de Crypt, Gloucester, in the tomb of his father, with a Latin inscription, rendered thus into English:—

"Also of ROBERT, their eldest son, by whom Sabbath-schools were first instituted in this place, and were also, by his successful exertion and assiduity, recommended to others. He died on the 5th April, in the year of our salvation, 1811, of his age 75."

Such is the modest inscription, which was to commemorate the public virtues of this greatest of the benefactors of the British poor: but monuments to his everlasting honour are found in the innumerable Sunday-schools throughout Great Britain.

Sunday-schools were originally designed only for the young: but such were their inestimable benefit, that these were coveted by many who were advanced in years. Large numbers of adults we have seen reported in Ireland: but the sys-

tem of Adult Sunday-schools appears to have been commenced in Wales, in the summer of 1811, by the Rev. Mr. Charles. He states their origin in a letter, dated "April 2nd, 1812, to the Secretary of the Hampshire Sunday-school Union."

"My maxim has been for many years past," says he, "to aim at great things; but if I cannot accomplish great things, to do what I can, and to be thankful for the least success; and still to follow on, without being discouraged at the day of small things, or by unexpected reverses. Observing and bewailing the great number of the illiterate grown up and old people in our poor country, I have, in different places, established Sunday-schools exclusively for them, having another in the same place for children; telling them at the same time, that we meant to be urgent with them, till they came. We have six of these schools for the aged, set up within these three or four months, and some hundreds have learnt, and are learning to read. Old people of seventy-five years of age have learnt to read in these schools. Pray for them! I began these schools for the aged in my own neighbourhood; but I mean to drive them on, and set them up in all parts of the country, as soon as I possibly can."

"We had no particular school for their instruction exclusively," he says, in a letter to Dr. Pole, January 4th, 1814, "till the summer of 1811, though many attended the Sunday-schools with the children. What induced me first to think of such an institution, was the aversion I found in adults to associate with the children. In one county, after a public address had been delivered them on that subject, the adult poor, even the aged, flocked to the Sunday-schools in crowds; and the *shop-keepers could not immediately supply them with an adequate number of spectacles.* As the adults have no time to lose, we endeavour—before they can read—to instruct them without delay in the first principles of Christianity."

Sunday-schools for adults found several patrons at Bristol, in 1813, especially Mr. W. Smith, a true philanthropist—though only a servant in a linen-warehouse—yet, in 1804, he was "the founder of the first Sunday-school belonging to the Methodists, in that city;" Stephen Prust, Esq., a benevolent merchant, and Dr. Pole, a physician, of the Society of Friends, by whose influence a public society was formed

and called "An Institution for Instructing Adult Persons to Read the Holy Scriptures." Many similar societies were formed in different parts of the country; and great good was effected. This will appear from the report of the "Gainsborough Adult School Society," which states—

"An old woman, aged ninety-four, at Ipswich workhouse, without spectacles, made better progress than the juniors, one of whom she undertook to instruct. A woman at Manchester, who, to use her own words, 'wanted only two years of a *hundred*,' went to a boys' school and received instructions from one of the monitors; she reads in the school in an audible manner. In Gloucestershire, an old woman, aged seventy-three, and her husband, aged eighty, were soon taught to read easy Scripture. The husband had been immoral, and a great boxer, but is now improved, and says, the Scripture verses afford him great comfort when he lies awake in the night. Dr. Pole mentions a child teaching its grandfather, whilst sitting upon his knee. From Ireland one writes, 'In a village where lately the Scriptures were unknown, I found a venerable man, nearly 100 years old, sitting on a large stool, with a Bible in his hand, and many of his neighbours, who, after their labour, had come to hear him read. Two grandchildren were at his knee, teaching him; and as the poor old man went on reading in a faltering manner, they would occasionally correct him, saying, *Stop, grandfather, that is not the right word; this is the word.* At Glencalvie, in the islands of Scotland, the people flocked in crowds to the schools; from the veteran Iverach, in his 117th year, to the infant in the cradle—for a mother had brought her infant in a cradle to the school, that she might not be prevented from attending. The old soldier *entered the army*, in 1715, and *entered the school as a scholar* in 1815. After learning the alphabet, he was taught to connect short words, when his sight began to fail him."

Sunday-schools, through the United Kingdom, were now efficiently aided by the "SUNDAY-SCHOOL REPOSITORY," which was commenced in January, 1813. That valuable periodical, now called "THE SUNDAY-SCHOOL TEACHERS' MAGAZINE, AND JOURNAL OF EDUCATION," has rendered a large amount of service to the cause. But we can only refer generally to the immense benefit produced to the community and to the world, by the Sunday-school Union, especially with its noble

Depository, for valuable publications, in Paternoster-row, London.

Discipline in Sunday-schools, and the enlargement of heart which is produced by their operations in the teachers, led to the origination of several other public works. Among these was "The Port of London Society, for Promoting the Moral and Religious Improvement of Seamen." This important institution was founded in 1818, chiefly by Sunday-school labourers,—Robert Humphrey Marten, Esq., the Treasurer, and Thomas Thompson, Esq., its most active Secretary. These gentlemen generously aided by some merchants and others in the city of London, purchased a ship, which they fitted up, as the first "Floating chapel, and opened it, May 4th, 1818, with sermons by the Rev. Rowland Hill, and the Rev. T. Roberts of Bristol. This noble example was followed, for the religious benefit of seamen, by the formation of various societies by different bodies of Christians, in Bristol, Liverpool, Hull, Aberdeen, and also America.

"The Home Missionary Society" also was formed in 1819, chiefly by the influence of Thomas Thompson, Esq., whose experience, with his worthy brothers, [See THOMPSON. Rev. W., page 57,] in Sunday-school labours at Islington, had qualified him to be the chief mover in the establishment of this institution. Divine Providence has mercifully preserved this noble-minded philanthropist for thirty years to witness the evangelization of seamen and of British villagers, both Societies continuing to bless thousands of landmen and mariners of Great Britain.

American Christians could not remain ignorant of the Sunday-school system in England. It was, therefore, at an early period, received into the United States. It appears that the first Sunday-school in America was instituted in the year 1796. Their design did not include religious instruction; and those engaged were hired teachers. The city of Pittsburgh, in Pensylvania, claims the honour of establishing the first Sunday-school with gratuitous teachers, in the year 1809. It arose in a small Society for the suppression of vice, for the reformation of manners, and for the propagation of useful knowledge. This led to the adoption of measures for the instruction of the lower classes, then sunk in most deplorable ignorance. A benevolent individual

suggested a school for religious instruction on Sundays; and such a school was, therefore, instituted August 22nd, 1809. It was announced by a public address, soliciting the attendance of scholars, and the co-operation of the citizens as teachers. Such a novelty excited a lively interest in its favour, so that the first school, consisting of 240 children and adults, was opened on the first Sabbath in September. This school was constituted on the same principles as those of our Sunday-schools: but, as it appears, without any knowledge on the part of its founders of their mode of organization in England.

Divie Bethune, Esq., a native of Scotland, settled as a merchant at New York, having married a daughter of a Scotch lady, Mrs. Isabella Graham, an eminent philanthropist of that city, was prepared to enter into the work of Sunday-schools. In the year 1803, he originated, it is thought, the first Sunday-school in New York; and afterwards several others, but with paid teachers, until after the improvement in the system had been publicly adopted.

But the *gratuitous system* of teaching in Sunday-schools was generally adopted through the intelligent zeal of the Rev. Robert May. That devoted missionary from England to India, proceeded thither by way of America. Landing at Philadelphia, March 23rd, 1811, and being detained about two months, his active zeal recommended our plan of gratuitous teaching, which was generally adopted, forming a new and blessed era in the history of Sunday-schools in America.

Sunday-schools for adults also were soon established in America, by Mrs. Graham and Mrs. Bethune. These benevolent ladies opened the first in New York, in June, 1814. Of this Mrs. Bethune wrote to Stephen Prust, Esq., in Bristol:—

"It will be gratifying to you to learn that your transmission of the 'Report of the Adult-schools' has been the means of awakening towards this object a great attention *here* and in Philadelphia. I forward you an extract of a letter I received from a pious young lady in Philadelphia, to whom I mentioned the adult-schools, when there in January last. The little school begun by Mrs. Bethune on her reading Dr. Pole's report, has succeeded astonishingly. She and my two daughters, assisted by a female friend,

teach it on Sunday mornings. It consists of between *eighty* and *ninety;* and the Bible class, now all able to read, is *forty-seven!* Schools for the education of poor children are rapidly increasing in this country."

The following is part of the extract of the letter from the young lady at Philadelphia to Mrs. Bethune:—"I had several extracts from Dr. Pole's work inserted in the "Religious Remembrances,' a weekly paper of our city, and the subject excited universal attention. The Freemasons have taken it up, and, at a general meeting, it was proposed, and carried unanimously, that *several* schools should be established, and held in the Grand Lodge, Chestnut-street! Mr. Thomas Bradford commenced a school in the jail last Sabbath-day. Several pious females, friends of mine, propose shortly to commence one in the west end of the city: and thus you see 'how great a matter a little fire kindleth!' 'O come, let us sing praises to the LORD: bless the LORD, O my soul, and all that is within me praise his holy name.'

"I never undertook anything that afforded such *heart felt* joy; our precious little establishment goes on delightfully. The first member was a pious soul *fifty-two* years of age: she comes with her spectacles on, and seems as if she would devour the books. She never fails giving us a blessing, and assures us she has *long been praying* that the Lord would open some way that she might learn to read her Bible. She looks at your little book with delight, and often says, 'O this blessed book—I know I shall learn to read in this book!' I feel as if her prayers were as good as a host."

How the Sunday-school cause progressed in America will appear from the extract of a letter from Mrs. Bethune, who possessed a noble soul like that of her venerated mother and her worthy husband; it was addressed to a friend at Bristol, acknowledging the receipt of some English Sunday-school publications:—

"New York, January 24th, 1816. I believe I cannot express my gratitude in a manner better suited to your liberal soul than by giving you an account of a meeting," &c. See page 199.

Intelligent zeal in minds like that of Mrs. Bethune, prompted to action could not be without encouraging results; and these will in part appear from the information given by Mr. Bethune to the same friend, in a letter dated, "New

York, February 4th, 1816. I have but little to communicate to you, in return for all the valuable information you were so kind to send to me by Captain C——, on the subjects of religious interest or moral improvement," &c. See page 201.

The gentlemen, as well as the ladies, met and formed their "Male Sunday-school Union," and thus this system became the work of the religious public in New York. In July, 1826, therefore, the total number of scholars admitted by the "Female Sunday-school Union, 2,500 scholars, and 250 teachers and superintendents. Up to the year 1822, about 600 of the teachers and learners had been received as members of different churches in New York, from the Sunday-schools; and about thirty had left the schools to study for the Christian ministry.

New York was followed by other cities of the United States; and Philadelphia must be mentioned with honour. The fifth report of the Philadelphia Sunday-school Union, in 1822, states, "Many of the revivals of religion, for which the last two years have been so singularly distinguished in our country, have had their origin in Sunday-schools. In one instance, where 100 were received into communion with the church, ninety-eight were at the time or had been, connected with the Sunday-school; and in another, out of thirty-five members twenty-seven were from the Sunday-school; all have become hopefully pious, and all, except one, have joined the church."

Sunday-schools were now seen to be so highly beneficial that on the 25th of May, 1825, "THE AMERICAN SUNDAY-SCHOOL UNION was formed at Philadelphia; and the Union previously existing in that city became on that occasion merged in that general institution. This Society commenced the "American Sunday-school Magazine" for the use of the teachers, and the "Teachers' Offering" for the scholars. On the second Monday of each month, the Sunday-school teachers, in connexion with this Society, agreed to meet for the purpose of prayer to the Father of mercies for the prosperity of Sunday-schools throughout the world. And it appears that in September, 1825, the American Sunday-school Union was proceeding with great energy and singular success, having engaged *fifteen Missionaries* in promoting the cause of Sunday-schools throughout the States, There were reported about 150,000 Sunday-schools in

America; and as the population was estimated at about 12,000,000, there was ample scope for increased exertions of the Society in the various States of the Union.

Sunday-schools in Britain were patronized by a large and respectable body of men eminent for their practical wisdom. The ministers of the gospel of different denominations in London, the Superintendents of many schools, and the Committee of the Sunday-school Union, being gentlemen of superior intelligence and sanctified zeal, have laboured worthily to improve the means of teaching and the efficiency of these institutions. They have increased, therefore, in every part of the United Kingdom, in most of the British Colonies, and in many foreign Protestant countries. These cannot be detailed, much less the success of Sunday-schools by our missionaries among the Heathen, particularly in the West Indies and in the regions of the East.

There is one remarkable fact, however, that must not be omitted, on account of its extraordinary importance in relation to Sunday-schools and their prosperity;—that great fact is the overthrow of the Bible printing monopoly; and in a manner which indicates the interposition of Divine Providence. That gigantic system of iniquity was denounced as wickedly maintained to increase the price of the Holy Scriptures, so as not only to be a manifest injury to the book trade, but a grevious tax upon the poor, and a serious obstacle to the advancement of religion. The monopolists employed the ablest advocates to defend their cause: but its enormity was exposed—public opinion was expressed against it—and its claims were destroyed by the power of intelligence and the light of truth. And the largest tribute of gratitude is due from all the friends of religion throughout the British empire, to Mr. John Childs, of Bungay, but especially to the Rev. Dr. Adam Thomson of Coldstream, in Scotland, and the Rev. Dr. John Campbell, in London, for their wise, zealous, and indefatigable labours in destroying that enormous violation of righteousness and truth. By this mighty conquest school Bibles have been cheapened to about a *quarter* of their former cost; and small Bibles bound in roan and gilt, that had been sold at *four* or *five shillings* each, are now being sold by tens of thousands at *less than one shilling*—much less than a fourth of their former price! The invaluable services of these honoured men are rewarded

by the delightful satisfaction of their seeing a most astonishing increase in the circulation of the Scriptures—the happy means of advancing the kingdom of our Lord Jesus Christ. How far Sunday-schools have been aided by this glorious "Bible Emancipation," may in part be understood by the vastly increased circulation from the British and Foreign Bible Society. And this will be illustrated by one paragraph from the Manchester Auxiliary Bible Society, reported at a public meeting held October, 1846. "The cheapness and beauty of the Bible Society's copies—the spread of education in Sunday-schools, and the improved circumstance of the poor have no doubt contributed. The Sunday-schools commenced the work;—it was carried on in the mills and factories, chiefly through the medium of teachers, clerks, &c., but generally it has been a circulation among the humbler classes, by an instrumentality raised up principally from themselves. One Sunday-school alone circulated 13,000 copies, another 12,000 copies; one month's issues amounting to 20,776! At one period, one thousand a-day were issued from the Depository; in the whole year 96,000 copies."

As to the wonderful progress of Sunday-schools, especially throughout the British Isles and America, it may in a good degree be understood from some items in the reports of the Sunday-school Union While very many schools are not included, no returns having been made, the report for 1834 gives the following as the numbers reported:—

	Schools.	Scholars.	Teachers.
Great Britain	7,997	115,702	989,738
Ireland	3,719	20,156	237,847
America	9,378	79,974	549,173
Total *returned* ..	21,094	215,832	1,776,758

More accurate information having been obtained by the "Education Inquiry Committee," the report of the Union for 1839, gives the following summary for the year 1833.*

* "GENERAL REMARKS.—The resident population of England and Wales, in the year 1831, amounted to 13,897,187, which number at the usual rate of increase (one and a half per cent. per annum) must have become 14,400,000, when the Education Inquiry was

Population in 1831.	Total of Daily Schools of every Description.		Average to Population.	Total of Sunday Schools of every Denomination.		Average to Population.	Schools that have Libraries attached.
	School	Scholars		School	Scholars.		
England: 13,091,005	37,542	1,222,137	1 in 10½	14,928	1,375,719	1 in 9½	2,431
Wales: 806,182	1,429	54,810	14¾	1,899	173,171	4½	33
13,897,187	38,971	1,276,947	12½	16,827	1,548,890	7	2,464

Sunday-schools have greatly increased since 1833 : but it is difficult to ascertain their exact number in Great Britain. Probably no one is better acquainted with their present statistics than Mr. Baines of Leeds. In his "Letter to Lord John Russell," August 21st, 1846, that most intelligent Sunday-school superintendent states :—"Lord Kerry's incomplete returns gave us 16,828 Sunday-schools in 1833.—

made and answered. At that time the children under instruction at infant and other daily schools, being 1,276,947, were nearly nine per cent.; and the children who attended Sunday-schools (being 1,548,890) were nearly eleven per cent. of the above population : the proportion of children from five to fifteen years of age being twenty four per cent. of the entire population, as was ascertained by enumeration in 1818.

"In the above summary, infant schools, and preparatory schools of every description, are included under the head of daily schools, together with colleges (except those at Oxford and Cambridge), grammar, boarding, and proprietary schools, with national and British schools, &c.

"The large returns, from some of the counties in Wales, of scholars in Sunday-schools, is accounted for by the fact that many are adults, or beyond the age of fifteen years; as, for example, in Merionethshire, the scholars returned in Sunday-schools are 13,800, whereas the number of children, between five and fifteen years, in the population, even in 1831, according to the usual calculation of twenty-four per cent. (*viz.* 35,315 souls) would be only 8,472, leaving a surplus for adults of 5,328. The great defficiency of day-school education in the same county, *viz.* only 1,900 scholars, or one in eighteen and a half of the population, seems to confirm the above supposition."

I invite your Lordship's attention to the fact, that there have arisen in this country, almost entirely within the present century, Sunday-schools containing at least 2,000,000 of scholars, under the gratuitous instruction of more than 300,000 teachers. It would be far below the truth if I say that we have now 20,000 Sunday-schools!

"Suppose that they cost, on the average £250 each, the result is, that the people of England and Wales, have expended five millions sterling (£5,000,000) in the building of Sunday-schools within the present century."

Christian churches and private Christians, in reflecting upon Sabbath-schools, should ever keep distinctly present to their minds the chief design of these humble seminaries for the poor: it is this, depending on the efficient grace of the Holy Spirit, *to communicate divine knowledge from the Holy Scriptures, of pardon, holiness, and salvation, with an especial regard to the conversion of the children to God, training them as disciples of Jesus Christ, in the paths of piety and virtue on earth, to inherit eternal life in heaven.*

A design more excellent and noble could not possibly have been conceived by the most enlarged philanthrophy. Angelic wisdom could not have devised the plan: it was the suggestion of the Spirit of God; and, in numberless instances, it has been crowned with his gracious and saving influences. The sanctity of the Lord's day—the devotional manner in which the labourers enter upon their work—the inspired oracles as the medium of divine wisdom and knowledge employed in the instruction—personal piety in those engaged as teachers—and the connection of the whole with the public ministry of the gospel—are all admirably adapted to engage and to receive the special blessing of God.

Delightful instances of success, the results of Sabbath-school labours, could be testified by every pastor in England, who has been a patron of these evangelical seminaries. Members of our different communions have, in a vast proportion of instances, been trained in these humble nurseries for the church of God. TEACHERS of Sabbath-schools, a very large number, if not a majority, which many believe, have been educated partly in the same manner; and, by their thus acquired habits of active, diligent regularity and application, have become intelligent and well-informed, especially on biblical subjects; and some, through their determined per-

severing studies, have so succeeded as to deserve the appellation of *learned*. CANDIDATES for the gospel ministry, among every denomination of Christians, are, in a very great proportion, found to have been *teachers* in Sabbath-schools; and not a few of them have arisen from the lowly rank of *scholars*. DEACONS, "full of faith and of the Holy Ghost;" PASTORS, "valiant for the truth" and "wise to win souls;" and MISSIONARIES, who "preach among the Gentiles the unsearchable riches of Christ," have been furnished to the church of God by our Sabbath-schools: and could the number and names of these several officers in the church of Christ be published, the catalogue would fill us with astonishment, and occasion our most heartfelt gratitude to God.

Facts of the same interesting character collected from different sources, are delightful illustrations of their efficiency in supplying church members and teachers, ministers of the gospel and missionaries to the Heathen.

At a quarterly meeting of the Southwark Sunday-school Union in 1820, a paper was handed up to the chairman, stating, that *one* superintendent in Southwark, in *fifteen* years, had recommended *one hundred and fifty* persons as church members from Sunday-schools, many of whom had been scholars, and others teachers.

The Nottingham Union, of the year 1824, stated, that during the preceding twelve months, not less than *one hundred and thirty-one* young persons, connected with the various schools as teachers, or senior scholars, had been received into church fellowship.

The Hampshire Sunday-school Union reports, of the year 1824, stated, that in the Abbey-school, Romsey, were *eleven* female teachers, *nine* of whom had been themselves pupils, and of these *seven* had been admitted members of the church.

Mr. Clark, schoolmaster at Sierra Leone, previously a Sabbath-school teacher at Edinburgh, had one class of *sixteen* boys, *fourteen* of whom became truly pious through his instructions, and the whole of them became ministers of Christ in Great Britain or in foreign lands.

One of the senior teachers of the Orphan-house Methodist Sunday-school at Newcastle-upon-Tyne, stated, in 1823, that during the previous *twenty-one* years, no less than *twenty-six* preachers had been raised up from among the teachers or scholars.

The Bath Sunday-school Union report of 1824, states, that several missionaries, and upwards of *twenty* other persons, have been called out of its schools to preach the "glorious gospel of the blessed God."

The Rev. Richard Knill, missionary in Russia, states, in a letter from St. Petersburgh,—"As an individual, I feel peculiarly indebted to such institutions, and to the glory of God I record it, that all the blessings which have been given to other, through my instrumentality, may be traced up to a Sunday-school. It was my privilege to be a teacher in a Sunday-school at Bideford: hearing a sermon preached in behalf of the institution led me first to think of being a missionary: *most of my fellow students* at Axminster had been Sunday-school teachers; and out of *twenty* missionaries, who were my colleagues at Gosport, *three-fourths* of them had been engaged in the same way."

Dr. Philip, the eminent missionery at the Cape of Good Hope, when in England in 1829, states, that the first prayer he offered in the presence of others was in a Sunday-school. The first attempt which he made to expound the Scriptures was in a Sunday-school, the advantages of which resulted in his becoming a missionary. During the twelve years in which he was the pastor of a church at Aberdeen, *twelve* or *fourteen* young men went from his Sunday-school into the Christian ministry, many of whom became missionaries, and one of them was the lamented Dr. Milne, the learned co-adjutor of Dr. Morrison in China.

Dr. Morrison himself, so distinguished as the translator of the Holy Scriptures into the Chinese language, was once a scholar in the High-bridge Sunday-school at Newcastle-upon-Tyne. Such are some of the glorious fruits of Sunday-schools in Great Britain.

America furnishes the most interesting examples of the conversion of the young, the fruit of Sabbath-school institution. At the annual meeting of the Sunday-school Union, in London, in 1830, the Rev. Dr. Milnor, of New York, informed the assembly, that in five years, no less than 9,758 Sunday-schools teachers and scholars had made a profession of religion in that country.

In the state of Massachusetts it was reported, in the year 1833, at a public meeting for the promotion of Sunday-schools, that out of 3000 teachers in that state, 394 had

during the year united with Christian churches, in connection with 1,549 scholars. It is also stated, that, in connection with the American Sunday-school Union, not less than 20,000 teachers and 30,000 scholars have united themselves with churches of the Lord Jesus.

"Facts," says the eloquent author of the American "Prize Essey on Sunday-schools," "testify, that of those who at the present day become truly converted to God, a large proportion are those brought up in Sunday-schools. Of 787 hopefully converted to God in one district in America within one year, 592 were either teachers or pupils of Sunday-schools.

"In another district, reports from fifty towns give 150 teachers and 522 scholars who in a single year made a profession of religion. During the first fourteen years of the New York Sunday-school Union, 1,871 teachers and scholars made a profession of their faith in Christ, of whom 110 entered upon the study of divinity. Not less than 5,000 teachers and 10,000 scholars are estimated by the annual report of the American Sunday-school Union to have been converted in the year 1832. The number of conversions of persons connected with Sunday-schools, reported during the first eight years of the existence of the society, was 26,393."

The ninth report of the American Sunday-school Union declares, as stated in the report of our Sunday-school Union for the year 1834, that there have been "communicants added from schools connected with the Union, teachers, about 20,000, scholars, about 30,000." These divine fruits having been gathered from this system, American benevolence determined to establish Sabbath-schools throughout the southern states, and among the 4,000,000 of people scattered over the plains of the great Mississippi. They say, therefore—"Our western valley enterprize is still occupying much attention by the employing the services of several agents and missionaries, and the plan of supplying the southern states in the same way which was adopted in May last, is attended with considerable favour. *Twelve* men are already commissioned for this work, and about *twenty* are engaged in the western valley." Dec. 20th, 1833.

Sabbath-schools have been employed in the prisons in America with the most gratifying success; relating to which a few extracts shall be here given from the report of the Boston "Prison Discipline Society," for 1830.

"The Sabbath-school still holds a prominent place in our system of instruction, and claims our highest regard. Its number has been gradually increased, till it now contains about *one hundred and sixty* pupils, in *thirty-one* classes, which are under the care of *thirty-two* theological students as teachers, one of whom takes the immediate oversight of the whole. I scarcely know which most to admire, the devotedness of the teachers, or the ardour and industry of the scholars. The liveliest interest is manifested by both. A mutual and strong attachment springs up between them. The teachers seem willing to forgo any privilege for the sake of meeting and instructing their pupils; and, among the scholars, generally, no other punishment is more dreaded than exclusion from the school. It has been interesting to me to observe, upon the discharge of these scholars from prison, how often the first inquiry has been, where they might find their teachers.

"The whole number received into the school since its commencement is rising of *three hundred*. Of these, it is known that *eighty-five* commenced with the alphabet; probably more. I have known them set their supper aside—they are confined in solitary cells—and study their book as long as they could see, and then eat in the dark. In such instances, they have generally improved more rapidly than children ordinarily do who attend school every day. Those who can read employ much of their leisure time in committing Scripture. They recite to their teachers every Sabbath, on an average, about one chapter each. Some can repeat whole books of the New Testament. These classes are conducted on the plan of Bible classes."

The report generally states, "The moral influence is good, as might be expected from the public worship, the Sabbath-school, the reading and study of the Bible, the solicitude, the private admonition, the absence of temptation, the mild and wholesome discipline, and the daily acknowledgment of God: which is proved by numerous cases of reformation, and comparatively few cases of recommittal. The well-authenticated cases of reformation are more than *one hundred and forty*, and the recommittals are less than twelve."

Sunday-schools are not only the most efficient means of good, but their influence in the *prevention* and *counteraction* of crime is great beyond all conception. On this subject the

American Essayist remarks—"Of 500 convicts in one of our prisons recently examined, but *three* had ever been in Sunday-schools. And if all the prisons of our land were thoroughly examined, how many Sunday-school pupils is it supposed will be found among their 11,000 wretched and guilty inmates? The number would be very small: and we confidently believe, that if the investigation were made, its results would show that Sunday-schools, by their *preventive influence*, are doing more for the social and civil order of our country than all the statute books, and dungeons, and gibbets of the land."

Sunday-schools are among the most effectual means of preventing the profanation of the Lord's day: and how far the violation of the Sabbath promotes crime and misery, will be evident from a few extracts of the evidence given before the "Select Committee of the House of Commons on the observance of the Lord's day."

Mr. Baker who had been in the habit of witnessing the prisoners in Newgate for *twenty* years, and had attended the *execution* of not less than *three hundred and fifty* criminals! said, that "nine out of ten dated the principal part of their departure from God to the neglect of the Sabbath; and that," he added, "has certainly been the case."

Christian churches, therefore, lie under the most weighty obligations to countenance, support, and extend "the religious education of the young, especially in Sabbath-schools." They have already been excited and enabled to do great things to benefit the nation by means of these valuable institutions, as we have amply shown in these pages; and loud thanksgivings are due to God, for the blessings of his grace upon their operations. But it may be doubted whether even our churches are *sufficiently* alive to their honourable duties towards the rising generation of the poor. Every church has not established a Sunday-school: many of our larger churches lamentably disregard those that they have instituted, to the serious discouragement of the devoted teachers, affording little or no personal countenance to these nurseries for the Redeemer. Wealthy Christians, in many instances, neglect to render their just measure of pecuniary support; and many of those who are, by a bountiful Providence, qualified by their superior education and abilities, lend no aid as teachers. These things cannot be justified to the

conscience of any sincere disciple of Christ. Multitudes of children are growing up in ignorance and vice, in London, and in the great provincial towns of Manchester, Glasgow, Liverpool, Birmingham, Bristol, Sheffield, Leeds, and other of the manufacturing and mining districts; and indeed in the rural parts of the kingdom. Opulent Christians and wealthy churches have it in their power to support still greater operations; and several Sunday-school missionaries might be well employed in visiting the various parts of the country, where they would find ample scope for their exertions in organizing and superintending these influential and useful seminaries. By such means benevolent persons would confer inestimable benefits on the community, procure immortal honour to themselves, and bring revenues of glory to God our Saviour.

Christian Pastors have, in many instances, done nobly by their patronage, and personal services in Sunday-schools: but many, absorbed perhaps in their pastoral or more public duties, seem greatly to overlook, and even to forget these lowly subjects; and from an extensive observation during the last *forty* years, we are fully persuaded, without assuming the character of an uncharitable censor, that they have not generally devoted that measure of attention to this branch of sacred duty, which its high importance demanded, as the most direct means of replenishing the church of God.

Deacons of churches are laid under the most weighty responsibilities in this respect: yet not a few of these honoured and influential officers altogether pass over Sunday-schools; though they are fully aware of the importance of patronizing these lowly folds of our blessed Redeemer. They should seek among their intelligent, educated young friends, such as are qualified to employ their superior abilities in this work, taking the oversight of it themselves as far as possible, not leaving it to ill-informed and inexperienced persons. Many of our deacons, however, do honour their profession, by being visitors of schools, and some even teachers of the children of the poor; thus becoming, in a peculiar manner, "workers together with God." They are now blessing their country, contributing to hasten that glorious period, when "the earth shall be full of the knowledge of the LORD as the waters cover the sea." Isa. xi. 9.

SIX HUNDRED MILLIONS of our perishing fellow-men are

totally ignorant of the gospel of Christ! and these give place to an equal number every thirty years! *Twenty millions* of these depart to the awful judgment every year! There are, it is believed, not 25,000,000 of copies of the *whole* or of *parts* of the Bible existing, to supply the whole 800,000,000 of our world's population! But Sunday-schools are calculated, as they are doubtless intended, to be the auxiliary means of accomplishing the evangelization of the world! In this light they are viewed by the wisest and most devoted ministers in the Christian church; and infinite grace has anticipated the worthy anxieties of the servants of God, that while a thousand instances prove his faithfulness, he has promised the efficient blessings of his Spirit to crown their devoted labours. "Thus saith the LORD, I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." —Isa. xliv. 2—5.

PRACTICAL PLANS OF EDUCATION are most important; and a few hints on these, from the experience of *forty years*, may be expected in this place. Elementary instruction need not here be noticed; we pass on, therefore, to the directly religious department.

PRAYER WITH THE YOUNG is indispensable, because God has graciously promised to answer with his blessing: but devotional exercises should always be *short* and simple in their language; that children be not wearied with their length nor uninterested in their expressions. Lectures, addresses, and exhortations, in closing the school, should in like manner be short, and consist of the plainest words, but full of good sense, free from every thing humorous, and remarkable for solemnity. Teachers should make these services a subject of serious consideration with themselves, that they may seek and cultivate those qualifications, the value of which every one acknowledges, to the highest possible point of improvement.

Scriptural knowledge should be *diligently*, *affectionately*, and *devotionately* inculcated, particularly on the senior

classes. In doing this the Bible and Testament classes should be aided by the admirable "Maps," published by the Sunday-school Union, "Palestine," and the "Travels of the Apostle Paul." These, the writer has found to be most attractive to his young friends; leading them to take a deep interest in the *travels*, *discourses*, and *parables* of our Lord, and the missionary labours and *journeys* of the Apostles; and they have been found the means of preparing them, in a happy degree, to give attention to the spiritual doctrines, as the ordained means of salvation.

BIBLE CLASSES should be formed, and considered as privileges or rewards. Children who have merited regard by their long standing, diligence, or improvement in the school, should be rewarded with the privilege of admission to the Bible-class, whose president should be a person of solid piety —of affectionate demeanour—and possessing considerable biblical knowledge. Perhaps no department of Sabbath-school instruction is so capable as this of being made instrumental in the conversion and edification of the young. Inquisitive minds will begin to propose a thousand questions; and while enquiries on religion are made with modesty, and from a desire to learn, they should be encouraged. Every Bible-class teacher should have at hand the maps above recommended; and he should also be well acquainted with the Evidences of Christianity, and Church History, by which he will be able to give many illustrations of the Scriptures most appropriate and impressive.

BIBLE CLASS MEETINGS, either on the Sabbath evenings, or on an appointed evening in the week, for an hour, might be established especially in large towns; and, in many instances, particularly where the usual evening congregations are crowded, or in cases where there is no evening service on the Lord's day, a separate religious service of this kind might be held in the school-room, for the senior youths. Experience has demonstrated to the writer the beneficial effects of such a plan, in the evident conversion of several, and their intelligent decision as members of Christian churches.

CHILDREN ON LEAVING SCHOOL should be noticed with peculiar solicitude. Many are permitted to enter upon the active duties of life in apprenticeship or servitude, without that attention which their circumstances claim; and, perhaps, many of the comparative few *failures* of permanent success,

—oh! that we could say "there are none,"—of which we have painfully heard, in the declension of some Sabbath-school attendants, may be traced to this neglect. Teachers should manifest the deepest interest in the welfare of those from whom they are thus separating: always, if possible, giving them some small though valuable book, as a memorial of good behaviour, affection of the teachers, or their obligation to the Sabbath-school for religious instruction. This memorial will generally be preserved through life with a sacred veneration; serving as a constant monitor in the way of duty, a stimulus in attending the ordinances of Christ, a recommendation to Sabbath-schools and their supporters in every part of the world, perhaps a preservative from a thousand temptations, and, as we have delightfully witnessed by the death-beds of many, the means of consolation in hope of eternal salvation.

SUPERIOR SABBATH-SCHOOLS might also be established, with incalculable advantage to the children of God. These could embrace the children of families who are elevated beyond the necessity of seeking gratuitous literary instruction. Young persons of this class are numerous; and too little has been done to direct their minds to the doctrines of salvation or the evidences of Christianity. While Proprietary Grammar-schools are furnishing a new series of educational plans for classical and scientific learning, Superior Sabbath-schools with teachers of cultivated minds, may surely be formed in most places. The "Young Men's Societies" might probably be connected with a plan of this kind. Pastors of churches are deeply interested in these subject; and, if adopted, who can estimate the amount of good which would result from a course so truly Christian?

Pastors, more particularly, should frequently visit the schools with a view to the benefit of the teachers, as one of the most certain and effectual means of promoting the spiritual prosperity of these nurseries of the churches. Lectures, perhaps *quarterly*, should be especially addressed to the teachers, particularly on the subjects before recommended, adapted to stimulate and encourage them in their preparations and studies for their most influential work. "Young Men's Societies," which are springing up both in Great Britain and America, if, *patronised* and *directed* by the intelligent and prudent pastors of Christian churches, may

be made the happy means of training thousands for active and useful service in the kingdom of our God and Saviour. May they ponder the apostolic exhortation in which they are so deeply interested, and which is designed for their edification and consolation—"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. iii. 15. "Beloved, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." 2 Pet. iii. 17 and 18.

Solemnly conscious of our total insufficiency to accomplish personally the great objects proposed in the religious education of the young, especially by Sabbath-schools, we should yet remember that *instrumentality only is ours*, while we reflect that God has "abounded towards us in all wisdom and prudence," in providing the abundant means of his grace. Teachers, pastors, and even apostles would shrink from the idea of personal efficiency, so much as to "think any thing as of ourselves," to secure renovation of the youngest soul; but we may encourage our faith and cherish our largest hopes, while we joyfully consider that "our sufficiency is of God. Almighty power has engaged for the success of those means which the gospel prescribes. Families, nations, and all the tribes of the world, are to be ultimately blessed by the religious education of the young. Jehovah himself hath sworn, "The earth shall be full of the knowledge of the LORD as the waters cover the sea." "All shall know me, from the least even to the greatest." And, lest we should tremble and despond while contemplating human depravity and mortal helplessness, himself inspires our hearts by his gracious assurances that the moral conquest shall be gloriously gained—"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD."

ESSAY II.

THE

OFFICE OF A SUNDAY SCHOOL TEACHER.

CHAPTER I.

THE DIGNITY OF THE OFFICE OF A SUNDAY SCHOOL TEACHER.

EVEN a superficial review of the "Importance of Sunday-schools" will lead every one to perceive the truly honourable and useful character of the Sunday-school teacher. His office, in one point of view, may certainly appear as very humble; and from its limited lessons, it may be regarded as of the lowest literary kind: but at the same time, from their embracing divine knowledge, and their evident connexion with the salvation of immortal souls, the office of Sunday-school teacher must be considered as beyond all expression dignified, great, and honourable. It derives its high importance from eternity, and its dignity from the ordination of God.

Our Divine Redeemer, having finished his glorious work of human redemption, re-ascended up on high to inherit his covenanted reward, but he constituted various offices in his church, as the means of establishing his kingdom among men, by diffusing the knowledge of his salvation. These offices he filled with holy, regenerated men, whom he endowed for their high calling: "And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11—13.

This beautiful description of the royal munificence of the exalted King Messiah, exhibits to us the true character of the gospel dispensation, that it is especially a ministry of knowledge. Apostles and prophets are no longer needed, as we have their inspired writings, the oracles of God, for our instruction in all things pertaining to life and godliness; and these are to be made known by humble ministers, including the unassuming class of Sunday-school teachers. We ought, therefore, to seek the promised grace and assistance of his Holy Spirit.

Dr. Doddridge remarks on these words of the apostle Paul, "These his ministers we are taught by this passage to regard as the special gift of his love to his church; and, as such, let us adore him for them; not only for apostles, prophets, and evangelists, but also for pastors and teachers. And let us earnestly pray that through the continued influences of that Spirit which he hath sent down from on high, holy men may in every succeeding age be so perfectly and completely fitted for the work of the ministry, that the body of Christ may be edified: that by this means, we may all come to that union, to that strength, to that maturity, to which, by calling us into the fellowship of the gospel, he intended to raise us."

First, in real dignity, therefore, as all Christians allow, is the office of the faithful preacher of the gospel. For, by his evangelical labours, sinners are "turned from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among all them that are sanctified by faith which is in Christ Jesus." Acts xxvi. 18. But the same office, in substance, though in a lower degree, is that of the Sunday-school teacher. He also is a preacher of the doctrines of salvation by Christ. His instructions are evangelical and heavenly; not merely literary or scientific, though friendly to every branch of sound knowledge, however profound or sublime; but they are religious, spiritual, and divine. The "teacher of babes" in a Sunday-school has to unfold to the minds of the young "the glorious gospel of the blessed God;" to explain the doctrines of the Redeemer, contained in "the Holy Scrip-

tures, which are able to make us," and even children, "wise unto salvation through faith in Christ Jesus." 2 Tim. iii. 15.

To pourtray the honourable and useful character of the well-qualified Sunday-school teacher, and to aid candidates for that important office, in the pursuit of such desirable attainments, which will furnish them for the proper discharge of their duties, must be, it is judged, rendering a valuable boon to the rising generation, and to the whole Christian community. Such is the pleasing object of the present undertaking in the service of our Divine Master.

CHAPTER II.

THE GRAND OBJECT OF SUNDAY SCHOOL TEACHING.

Sunday-school teachers propose the noblest and worthiest object that can engage the human powers regarding their fellow creatures: for it is to make young immortals of the lowest class qualified to use their reason in a manner suited to their intelligent nature, and to become "wise unto salvation," knowing, enjoying, and serving God, their Creator and Redeemer. They propose nothing less than their conversion to God on earth—preparing them to inherit the blessedness of eternal glory in heaven.

Mistakes have, however, been made by various persons on this subject: for some have appeared to imagine that teaching the art of reading, or that in connexion with writing, was the chief object of the Sunday-school. But this, though one of the first attainments sought to be promoted, and regarded as invaluable, is only the beginning,—a necessary means to the great end. Were it, however, only for this purpose that Sunday-schools had been established, their institution would be conferring a high advantage, an unspeakable blessing, on the poor of our country. This least and lowest object would necessarily lead to other and higher benefits. Ignorance generally is an immense evil: it debases

the human mind, degrades the divine intellect, and dims the eye of conscience, by which that faculty discovers the difference between right and wrong. The inspired oracle, therefore, declares, "That the soul to be without knowledge, it is not good." Prov. xix. 2. "Knowledge is power," according to the famous maxim of Lord Bacon, in perfect accordance with Divine revelation; and universal history confirms and illustrates the truth of this declaration; showing that all nations have risen or fallen, according to the degree of their mental cultivation.

In his peculiar style, the Rev. Mr. Hervey says, "The soul without instruction, will become like the vineyard of the sluggard. Left to the propensities of a depraved heart, the seeds of iniquity will shoot forth in a diversity of forms: in one, you will see the thorn of anger; in another, the nettle of peevishness; and, in another, the weed of avarice; in a fourth, the plant of revenge. Such are the usual products of an uneducated mind!" "Infinite errors," Dr. Watts remarks, "will overspread the mind which is utterly neglected, and lies without any cultivation." "On the contrary," as observed by the Rev. Robert Hall, "knowledge expands the mind, exalts the faculties, refines the taste for pleasure, and, in relation to moral good, by multiplying the mental resources, has a tendency to elevate the character, and in some measure to correct the taste for sensuality." No man can fully express the evils of ignorance, nor adequately represent the advantages of knowledge. "Knowledge, like every blessing," says Dr. R. W. Hamilton, "may be abused to evil: ignorance can never be turned to good. If knowledge may be in its perverse misapplication an uncertain good; ignorance is, in every way, only a necessary evil." Still reading and general knowledge, however valuable, are only the means towards the object sought by the Sunday-school teacher.

Others have supposed the chief object of Sunday-schools was, with the art of reading and the elements of knowledge, the making of the lower classes loyal subjects of the monarch and useful members of society, promoting habits of sobriety and order, industry and morality. This, however, is erroneous. To undervalue the importance of personal and social morality would be both foolish and wicked. Society cannot exist without moral order. A large measure of the peace

and happiness of every community, depends on the moral habits of the lower classes. "To tame the ferocity of their unsubdued passions," says the Rev. J. A. James, "to repress the excessive rudeness of their manners; to chasten the disgusting and demoralizing obscenity of their language; to subdue the stubborn rebellion of their wills; to render them honest, obedient, courteous, industrious, submissive, and orderly, should be an object of great desire with all who are engaged in the work of Sunday-school instruction." The purest morality is, in fact, one object of the teacher in the Sunday-school; not indeed as that which is ultimate or chief, but as an essential part of its design; that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, with every other virtue," (Phil. iv. 8,) may adorn the life and character of our rising youth. The faithful teacher must desire for each pupil all these virtues, and that each may possess the "holiness, without which no man may see the Lord."

But the intelligent Sunday-school teacher looks upon each of his little charge as *an heir of immortality;* as one carrying within the mortal frame an undying spirit, an incorporeal soul, the immediate gift of the infinite Creator, and that which must live for ever; when all the vast fabric of the material universe shall have vanished away. And neither poverty, nor ignorance, nor even crime itself, can dissolve the link, which connects the poorest child with an immortal life. Dr. Young had good reason for writing,—

"Know'st thou th' importance of a soul immortal?
Behold this midnight glory: worlds on worlds!
Amazing pomp! redouble this amaze;
Ten thousand add; add twice ten thousand more;
Then weigh the whole: one soul outweighs them all;
And calls th' astonishing magnificence,
Of unintelligent creation,—poor!"

How solemn and profitable must be such a reflection awakened in the mind of the teacher, as he observes the little ones, in succession, entering the school on the Lord's day morning, placing a treasure, so inestimably precious, as each

one carries, under his charge, to be educated for eternity and for God!

The chief and ultimate end, the *grand object*, of Sunday-school instruction is, therefore, the conversion and eternal salvation of the soul. It is more than the possession of intelligence, and the promotion of morality; it is the production of pure personal religion, true and vital piety in the soul. It is the formation of the mind and character, by faith in our Lord Jesus Christ, under the gracious influence of the Holy Spirit to the enjoyment of imperishable holiness, for the honour and glory of God. Hence the necessity for instruction in the art of reading, and the knowledge of the Holy Scriptures; but these alone, without the regenerating sanctifying grace of God, will not produce saving religion in the soul. Religion in man, as well as in angels, is a right disposition of mind towards God; but as he is a fallen creature, however, it is not natural to him. Nor can it be certainly effected by the mere process of human teaching. Religion in fallen man is a state of mind produced by supernatural influence, yet by means of Scriptural knowledge; it is the fruit of the regenerating grace of the Holy Spirit, recovering the soul to a state of holiness, by the knowledge of Christ and faith in him as the incarnate Son of God, the only Saviour of sinners.

Religion in a fallen human being, therefore, must necessarily include those exercises of mind, which are suitable to a state of guilt, and a dispensation of the Divine mercy assured in the gospel. In the Scriptures, therefore, we find it variously defined: it is called "repentance unto life;" "repentance toward God and faith in our Lord Jesus Christ;" it is "the life of God in the soul;" it is "the kingdom of God within you." This blessed kingdom is set up in the heart of many a child in a Sunday-school, by means of its scriptural lessons, on which the Divine benediction has been supplicated by the teacher. Thus it has been happily found to consist, as the apostle declares, "not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost." Rom. xiv. 17. This great object of the Sunday-school teacher, it will be seen, bears much relation to the present world; but it must be considered further as resulting in the preparation for the possession of perfect holiness in a still higher state, the ultimate glorification of sanctified human

nature in the kingdom of heaven. And "that far more exceeding and eternal weight of glory" will be realized by both teachers and children, who shall have been formed to bear the moral image of the Lord Jesus Christ.

But while contemplating the divine realities of that exalted condition, as possession, by means of Sunday-school instruction, the minds of pious teachers, will involuntarily be led to exclaim, in the language of the apostle, "Who is sufficient for these things?"

"'Tis not a cause of small import,
The teacher's care demands;
But what might fill an Angel's heart,
And filled the Saviour's hands."

The conscientious servant of God will reflect on his qualifications for his responsible office; and be solicitous that, as far as depends on himself, he may be fitted for the discharge of his duties; and so, escaping the doom of the slothful and wicked servant, he may be acceptable to his Divine Lord, and bring all glory to God.

CHAPTER III.

THE SUNDAY SCHOOL TEACHER'S MEANS OF ACCOMPLISHING HIS OBJECT.

Various and wise are the means which are employed by Sunday-school teachers in effecting their noble object in the temporal and eternal benefit of the children. Some of those means are the simplest of human contrivances, while others are of divine appointment, peculiar to the gospel dispensation; and, therefore, they are all found to succeed under the blessing of God. Among the chief, and yet the most efficient of these means are the following:—

1, PERSONAL CONVERSATION. Entering upon his good work in the fear of God, the devoted teacher exhibits at once his sincere friendship for his youthful charge, by addressing

each pupil with affectionate kindness on the purpose for which they are brought together. By this expression of condescending regard, he gains the confidence of every one in his class, and secures their attention to his instructions.

His first lesson is that each possesses a precious immortal soul, which is in danger of perishing on account of sin against God; but which may, through his rich mercy in Jesus Christ our Saviour, live for ever in heaven. This he tells to each; and a direct address by conversation in this way, manifesting a spirit of kindness, has, in very many instances, been the means of producing religious impressions that have resulted in true conversion and self-dedication to God.

To those who may have been refractory, this mode of address is highly important. "Private conversation," says Mr. Lloyd, in giving counsel to teachers, "is a very important means of promoting the spiritual welfare of your scholars. General observations applied to a class, or a whole school, may, through the sophistry of the human heart, receive no self-application; but an appeal made privately, and applied to an individual pointedly cannot be thus easily evaded. Could we ascertain the secret thoughts of many a child, they would be thus expressed, 'I can brave corporal punishment or public repoof, for my pride will sustain me; but the melting tenderness of a reproof from the affectionate heart of my teacher in private, that I cannot resist."

2, READING THE SCRIPTURES. This is one of the chief means, and a great part of the glory of Sunday-school instruction. And most of the children, in a short time, are able to do this, especially the New Testament. To many a one of them, therefore, may be applied the words of the apostle Paul to Timothy, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 15. Thousands of Sunday-scholars have been able to declare from their own happy experience the truth of this testimony; as the reading of the precious word of God, under his effectual blessing, has been the means of their regeneration and of producing in them the imperishable fruits and graces of the Holy Spirit. They have felt the propriety of those beautiful lines of Dr. Watts regarding the word of God:—

"When once it enters to the mind
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God."

3, PRAYER. Comparatively few of the children that are brought into Sunday-schools ever saw their parents or relations bow their knees before God in prayer. The first example of this reasonable service ever presented before them they saw in their teachers. Not a few of them have been affected with it with solemn awe. The thanksgivings for this world and all its mercies; for the Bible and all its doctrines; and for Jesus Christ as the great and only Saviour—with supplications for pardon and life eternal in heaven for his sake, have still more impressed their minds; and God has answered the prayers of his servants in showers of blessings upon the children.

Sunday-scholars are taught thus the privilege and the duty of prayer for themselves; and this ought to be one object of all the teachers. Mr. Lloyd, from his large experience in the work of Sunday-schools, counsels teachers in this matter, "When we consider," says he, "that many Christians have derived great spiritual benefit from being taught by a pious mother or father to 'lisp the infant prayer,' we have great encouragement to teach all our scholars to pray every morning and evening. This should be one of the first lessons taught to every child, however young, on entering a Sunday-school. The children may be taught to express their own desires in a few simple words; and there are various forms of prayer now published, suitable for the children, from the time when they can speak till they leave the school. Dr. Watts's are generally used for this purpose. Some parents teach their children no prayer, and others train them to pray only once a-day. In all these cases the assistance of the teacher is needed, and may be well applied. A teacher may privately teach his scholars some additional words peculiarly suited to his character, as, 'O Lord, keep me from bad passions;'—'O Lord, make me very humble;'—'O Lord keep me from lying,' &c. Among the elder scholars, we trust that, in your private conversations, you will find some who are endeavouring to pray for themselves. While you may assist them with a suitable form, as well as the younger

scholars, you should also give them that gentle, prudent, and scriptural encouragement, which they require; giving them such hints as are adapted to promote their devotional improvement in private, and consistent conduct in public. You will find it a good plan occasionally to give your scholars a short prayer from the Scriptures to add to their petitions, and you can easily explain how all the portions of Scripture they read may be turned into devotional exercises."

Some of the most beautiful examples of prayer, which ought to be learned by Sunday-scholars, will be found in the following texts:—Psalm xix. 12—14; xxv. 4—7; xxvi. 4—9; cvi. 4, 5; cxl. 7, 10.

4, PUBLIC WORSHIP. Almost every Sunday-school is connected with some place of worship, to which the children are led at least once on the Lord's day. The sacred exercises of praise and prayer, the solemn reading of the Holy Scriptures, and the faithful preaching of the glorious gospel have, in innumerable instances, been the means of awakening the youthful mind, and of the conversion of thousands to the fear and service of God. All the exercises of the Sunday-school have been seen thus to be sanctified and made honourable in the eyes of the children; and while the decent solemnity of the service has been the means of commanding the attention of the young, the ministry of reconciliation, to understand which they have been prepared in the school, has been rendered effectual, as "the power of God unto salvation." Tens of thousands have thus felt in all its force and interest the words of their well known hymn:—

"Lord! how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray,
They hear of heaven, and learn the way.

I have been there, and still will go;
'Tis like a little heaven below:
Not all my pleasures, all my play,
Shall tempt me to forget this day!"

5, CATECHISMS. Questioning the children as to their knowledge of what they read, and as to how far they understand their lessons, is indispensable. Some excellent persons, however, object to the use of catechisms by the children of the Sunday-school. But with all due deference to wise and

experienced persons, we cannot admit the soundness of their opinion. While we maintain in all its sacredness the perfect completeness of the Scriptures, and their admirable adaptation to make even children wise unto salvation, we must contend for the use of a catechism, as one of the most efficient means of giving the young a comprehensive view of Scripture doctrine.

"The use of catechisms," as Mr. Lloyd well observes, "is to teach the most important truths in the plainest manner;" and we hold that they have been among the greatest blessings in Sunday-schools. Multitudes have had reason to praise God through time and in eternity, for that of the "Assembly of Divines," and those of Dr. Watts, notwithstanding their imperfections. They have been found the most valuable auxiliaries to Bible classes for the senior scholars, as they have been thus prepared to read with intelligence and profit the various books of Holy Scriptures.

6, HYMNS. Every teacher knows that, as Mr. Lloyd observes, "Many children are very fond of learning hymns, especially as the rhyme renders them very easy." And this ought to be encouraged; because generally the richest doctrines of the gospel are contained in the most beautiful language in many of those used in public worship and in schools. And it has been happily found in the daily experience of Christians, both aged and young, that these delightful compositions have often promoted their peace and holiness, leading their minds to the fountain of grace in the Saviour.

7, SCHOOL ADDRESSES. In almost every Sunday-school once a month, or even on every Sabbath, a short address or exhortation is delivered especially to the children, with a view to their moral improvement or their spiritual welfare. This service usually devolves on the superintendent or one of the other teachers appointed by him, or by the minister. This practice has been found singularly useful as the means of benefiting not the children only, but also the junior teachers, while many of both have been converted to God by this means, and so become honourable and exemplary church members, and teachers have been thus led to devote themselves to God in the service of the Christian ministry at home and among the Heathen.

8, EXAMPLE OF THE TEACHERS. Every Sunday-school teacher ought to exemplify the principles that he inculcates

on his pupils, in his temper and behaviour. This is worthily done by many. All may not be perfect models of moral excellence: but it is the general character of Sunday-school teachers to be "living epistles of Christ, written with the Spirit of the living God." 2 Cor. iii. 3. And commonly the children hold them in the highest esteem, as deserving their confidence and imitation. Mr. Lloyd, however, in his sage counsels, with propriety thus addresses them:—"Let the influence of a holy consistent example be constantly manifested. The young are quick observers of the conduct of their teachers. Example speaks a universal language, which even a child can comprehend. Let us take care that our behaviour is always such as will bear inspection. Let us always avoid those things which might prove an injurious example to our scholars, or tempt them to approach the verge of danger. Labour to adorn the doctrine of God your Saviour in all things. Let your conduct be an embodying of the graces of the Spirit, a living exhibition of what Christian excellence really is. There is an assimilating influence in a holy example, to the power of which children are particularly susceptible. Let your children take knowledge of you, that you have been with Jesus. Let them derive from you the impression, that 'the ways of wisdom are ways of pleasantness, and all her paths are paths of peace.' While you are serious, let it be a cheerful seriousness. Let the light of your heavenly Father's countenance shed its lustre on you: let the beams of the Sun of righteousness irradiate your minds. The early Christians went on their way rejoicing. Let the joy of the Lord be your strength; and 'the peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.'"

Chapter IV.

THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

No one can entertain a doubt that, in the prosecution of a work so important as that of a Sunday-school teacher,—training young immortals for God and eternity—peculiar

qualifications are necessary to the accomplished teacher. The ordinary talents of a scholar, though desirable in the highest degree, are evidently not sufficient. The utmost amount of literary ability is not enough. Something more distinct and better adapted is required than either an accurate and extensive knowledge of grammar, or the possession of the largest amount of classical or sacred learning. A moderate share of these will be sufficient, if the teacher possess other qualifications which are really suitable and essential. These are now to be considered; and the chief of which are regarded as the following:—

First and chiefly PERSONAL PIETY must be possessed by the *well-qualified* Sunday-school teacher. His duties are peculiarly religious: his spirit will be especially engaged with the souls of his children, directing them in the ways of faith and holiness and fellowship with God. And it is clear that no one can perform this service perfectly unless himself be a partaker of the grace of God, being a possessor of the Spirit of Christ. The Sunday-school teacher must not only be a believer in the Bible as a Divine revelation, and in the fact of our Lord Jesus Christ being the incarnate Son of God, the "Mediator between God and man," but he should possess a deep sense of his own fallen condition as a sinner, and a lively assurance of personal interest in the realities of the gospel; he should feel a cordial affection for its blessed and sanctifying truths, "having peace with God through our Lord Jesus Christ," and "the love of God shed abroad in his heart by the Holy Ghost given unto him." Rom. v. 1, 5. He should be one who is "led by the Spirit of God," calling God his Father, and have "the Spirit itself bearing witness with his own spirit, that he is a child of God." viii 14, 16. Unless he be thus qualified he will not be capable of appealing to his young charge with that heartfelt tenderness, and ardent love to their souls, which is so desirable in him who is an expounder of the doctrines of salvation, and the example of others in the way to the kingdom of heaven. But possessing such an experience of that delightful religion which he recommends to the children, he will duly estimate the value of their precious souls, and labour diligently and prayerfully for their spiritual and eternal welfare: God will crown his labours with his blessing; the young immortals will regard him with sincere esteem

and warm affection, and he will find the purest satisfaction in his truly divine work.

It is now a question whether *every* Sunday-school teacher must necessarily be thus qualified; or whether none but those of personal piety may be engaged for the purpose of imparting the art of reading merely, even by lessons in the word of God: for this personal piety may not be indispensable, especially in the junior teachers. It may readily be granted, that by means of this art alone, very much good may be done to the children. In most Sunday-schools there may be several, or many, who are valuable assistant teachers in this department; and intelligent young persons, who have not yet appeared to be decidedly pious, but whose habits have been strictly moral and correct, and who have manifested attachment to the ordinances of religion, may, with great propriety, and benefit to all parties, be invited to share in this labour of love. Indeed, very many such have been employed as teachers, and by this means have been led to the saving knowledge of the truth as it is in Jesus, and to devote themselves to God by faith in Christ, cordially receiving the gospel in the Sabbath-schools.

Still, every teacher who is thoroughly furnished for his duty, possessing the first and principal qualification, is one who is himself "reconciled to God," one who habitually realizes the worth of his own soul, is a person of faith and prayer, rejoicing in the privilege of "fellowship with the Father and with his Son Jesus Christ." 1 John i. 3. This state of mind is evidently required by the duties of the teacher. "If I were to delineate, in picture, the emblem of a Sunday-school teacher's duty and employment," says a well known friend of teachers, the Rev. J. A. James, "I would represent faith and love, like the two angels that conducted Lot from Sodom, leading between them a poor child to the cross; and while one is directing his eye to the means of salvation, the other should be pointing him to the realms of glory. But will this apply to you without decided personal religion? O no! If you are unconcerned about your own soul; if you gaze with a tearless eye upon the immortal veins that lie within your own heart, how can it be expected you will mourn over the spiritual desolation in others? How can you teach an unknown God? How can you represent that Saviour as a pearl of great price,

which to you is a stone of stumbling?" Whatever talents may be possessed, therefore, no one can be completely fitted for this service without this first essential in a Christian teacher; and then, being himself "wise unto salvation," he will happily prove the inspired oracle, "He that winneth souls is wise," having cause to rejoice in his delightful work so as to possess his eternal reward. Those, however, who are conscious that they do not possess vital godliness are bound immediately to seek it, to be reconciled to God, and to yield up their souls to the gracious dominion of Christ.

2, AFFECTION FOR YOUNG PERSONS. Teachers of children, especially those who seek their spiritual and eternal welfare, must be such as have a heart to love them. They must love the work of teaching for their sakes. It is not very uncommon to hear a young person say, "I don't love children; they are so rude and troublesome:" but this is unnatural; arising generally from a vain, trifling, and vitiated mind. It must be acknowledged that Sunday-school children, from their low and neglected condition, may well be expected to be unpolished and rude; but for this very reason they are sought out to be disciplined and morally improved; and they are found to be well capable of being won by affection. Every teacher, therefore, duly estimating his work, should allow the free, benevolent impulses of his own heart, regulated by the fear of God and the grace of Christ, to urge him forward in his important work, assured that he shall receive the fruit of his labours in grateful returns of generous love from those for whom he cares and prays.

3, APTNESS TO TEACH. Children have every thing to learn. From their infantile age and inexperience, and taken as they generally are from the least informed classes, we cannot expect them to know much, except evil: but still, they are generally found to be quick scholars,—especially when knowledge is imparted to them in a manner that is attractive and interesting. Sunday-school teachers should, therefore, seek this qualification, remembering that children need a different mode of address from that generally employed in the pulpit: they should be familiarly questioned as to what they hear and learn; and what they read should be explained with the utmost simplicity and pointedness. This qualification, if not possessed at first, may yet be at-

tained in a surprising degree, by those who will studiously seek it. "Nothing is easier than to talk to children," says the Rev. Mr. Cecil, "but to talk to them as they ought to be talked to is the very last effort of ability. A man must have a vigorous imagination, and be able to call in illustrations from the four corners of the earth; for he will make little progress but by illustration. It requires great genius to throw the mind into the habit of children's minds. I am surprised at nothing which Dr. Watts did, but his Hymns for children. Other men could have written as well as he, in his other works; but how he wrote those hymns I know not."

Dr. Watts became so eminently qualified to write his admirable hymns by his love to children; shown in his amiable condescension to those of Sir Thomas Abney, for whom in particular he wrote them, and among whom he lived, residing in the family of Sir Thomas and Lady Abney nearly forty years. Sunday-school teachers should, therefore, cherish affection for the young, and study the "Divine Songs" and "Catechisms for Children" by Dr. Watts, Miss Taylor's "Hymns for Infant Minds," and "Rhymes for the Nursery," Mrs. Sherwood's "Stories," with the valuable little works of Jacob and James Abbott, and Todd's "Sunday-school Teacher," which ought to be in every school library.

4, Scriptural Knowledge. Whatever may have been the education or extent of general information possessed by the Sunday-school teacher, it is highly desirable that he should possess an accurate knowledge of the contents of the Bible. He should be well acquainted with the history of the sacred books; their several writers; when and on what account they were written; and the original design of the writing. This will be of great importance in relation to the historical books, both of the Old and New Testaments. Such knowledge will be a most valuable help to the understanding of many of the parts which are not historical, even the facts mentioned and events referred to in the Psalms and the Epistles. And the value of such knowledge will be found in almost every attempt to explain to the children any paragraph or passage of the word of God, even the doctrinal parts of the New Testament. The doctrines of the Bible should be clearly understood by the Sunday-school teacher;

man's original holiness and uprightness; his duty to God according to the Divine law; his fall by transgression; his liability to sickness and death and eternal misery by sin; the incarnation of the Son of God as our Redeemer; his obedience and death as an atonement for sin; justification by faith in Jesus Christ, and regeneration by the Holy Spirit, through the word of God; the necessity of personal holiness in all believers; a future life of blessedness; and the resurrection of the righteous to eternal blessedness in the presence of God; and the everlasting misery to the wicked. These doctrines, so fully, clearly, and uniformly inculcated in the Scriptures, ought to be studied and understood by every teacher; not only for his own edification, but as a qualification for his being a useful teacher of children in the Sunday-school.

Chapter V.

QUALIFICATIONS OF SUNDAY SCHOOL SUPERINTENDENTS.

Superintendents in Sunday-schools, though appointed by their Committees, are generally chosen by their brethren, the teachers, from among themselves, and on account of their superior attainments. Their duties are to administer the laws of the schools over which they preside, appointing the teachers to their several classes, and keeping the machinery of mind in motion to secure the general good. Many of these are persons of admirable endowments, and of large Christian experience: but as some are deficient in these respects—far from being furnished to perfection, it may probably be for the benefit of the Sunday-school cause to make some special reference to what are considered as their necessary qualifications.

Superintendents are teachers, and they should possess all the talents that are required in their less official brethren. They must be distinguished by their,

1, Personal Piety;

2, AFFECTION FOR THE YOUNG;
3, APTNESS TO TEACH;
4, SCRIPTURAL KNOWLEDGE.

They ought also to possess various other qualifications, which should indeed be sought by all teachers, to perfect them for their useful and honourable work. Some of these we shall now mention:—

5, GENERAL INFORMATION. The superintendent of a Sunday-school is the director and ruler of the whole. He is the acknowledged superior; and commonly he is looked up to as intelligent, and especially by the younger teachers, as a person of wisdom, extensive information, and general knowledge. Such every one ought to be. He is regarded not only as the director of the schools, but as one who is capable of giving the best advice on most of the difficult affairs of life. And many of their younger brethren have cherished for them the greatest respect; referring to them, as being their best friends, their fathers in the gospel. Usefulness, as the counsellor and spiritual guides of their junior colleagues, ought to be the high ambition of all Sunday-school Superintendents.

6, A BENEVOLENT SPIRIT. Benevolence is a principal characteristic of a Sunday-school teacher. But a superintendent, being called to occupy a station of authority over his brethren, as chief director in the affairs of the school, may be tempted to forget the consideration due to those beneath him in office. He should, therefore, be distinguished by a spirit of kindness and benevolence; that while he enforces the laws of the school, for its general well-being, it may be evident to all that he seeks not his own gratification as a lover of power, but the happiness of every one, regulating all things in love. The counsels of the apostle Paul are most admirable in this respect; showing them to have proceeded from the Spirit of God. He says, "Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves. Let the same mind be in you that was also in Christ Jesus." Phil. ii. 3—5. In like manner the apostle Peter enjoins, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly-kindness, charity." 2 Pet. i. 5—7.

Governed by this lovely, happy spirit, the superintendent will attach to him all his brethren, and inspire them with the same spirit of benevolence and zeal, and so contribute largely to their general success in all their labours among the children.

7, PRACTICAL HABITS. Much of the order and efficiency of a Sunday-school must necessarily depend on the talents and diligence of the superintendent. While his mind should be open to consider any practical plans of improvement, he must not be a mere theorist or speculator in the school, but skilful in managing all its affairs; that its various regulations may be duly observed, especially in their proper times and seasons, that no impediments may be thrown in the way of the other teachers. He should be an example of punctuality, orderly in his attendance, that no time may be lost in the commencement of school duties, and exact in the time of closing the school, that the proper time may be allotted for the devotional exercises and exhortations to the children.

Talents of this kind, for their proper department of government, should be carefully studied by teachers, that they may be possessed in an eminent degree, or improved as the means of good to others. Their possession is invaluable as adapted for service in the church of God; and, though relating so much to the mere form and order of business, such qualifications are not only compatible with the highest degree of spirituality, but they may be rendered exceedingly hopeful to the most eminent Christian.

8, SELF-GOVERNMENT. Superintendents should excel others in this necessary virtue, as they are called to rule the teachers and whole schools. But all ordinary teachers should be remarkable for the exercise of it, as an ornament to the Christian. Of this control over their temper and words, the wise man says, by the dictate of the Holy Spirit, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. xvi. 32. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jam. iii. 2. Children are quick observers, they critically notice the spirit and manner of their superiors. They soon discover every thing in the spirit, the temper, and the behaviour of those above them in age or station, that may be improper, or inconsistent with their principles, especially as professors of the gospel,

The Sunday-school teacher, therefore, should be superior in evenness of temper, condescension, patience, and self-government. He may expect much from the children to try him: this could not be avoided, even if his pupils were chosen from the families of the best governed Christians. Human nature is fallen, depraved, and prone to evil; but if the children perceive their teachers to be passionate, peevish, easily excited, and soon irritated, they will, perhaps, call in question their religion, and even their sincerity as professing to seek the spiritual welfare of others.

"I can truly say," observes the Rev. Mr. Todd, "that no impressions of my childhood remain so vivid and so deep, as those received during two winters, while under the instruction of an irritable teacher. He never struck me—he never inflicted any pain upon my body, but yet I shall carry to the grave those deep, unpleasant associations which his irritable temper created." The Quaker, who said that he was naturally quick and passionate, but who cured himself by always speaking in a low tone of voice, had not a little of genuine philosophy in him, worthy of practice by every Christian. Sunday-school teachers should be patterns of moral excellence; and, happily, very many of them are such, admired by their pupils, and not less by the parents of the scholars, who regard them as their real and best friends in this world.

All this argument applies with equal, or even greater force to superintendents, they being looked up to both by the teachers and children, as examples of every thing truly Christian.

9, The Evidences of Christianity. All Sunday-school teachers, especially superintendents, should be familiar with this branch of study. While teachers believe the gospel of Christ, as contained in the New Testament, they ought fully to understand the manifold reasons of its being received as the truth of God, and thus be assured, with the apostles, that they have not received "cunningly devised fables." The several branches of evidence are plain and most instructive to all who investigate them:—the history of the establishment of Christianity; the miracles wrought at its commencement; the wonderful progress it made in the first ages; the inspiration of the sacred books; the translation of the Scriptures; and the fulfilment of prophecy are among the chief *external* evidences of its divinity. Under the division of

those which are called *internal* are, the perfect excellency of the moral character of Jesus Christ, the founder of our religion; the unexampled purity of its moral precepts; its admirable adaptation to the moral wants of mankind; and its holy influence, which it exercises on the hearts of true believers: all these unite to prove beyond contradiction, that our religion is of God. The study of these will be most beneficial to ordinary teachers, aiding them greatly to discharge, with happiness and success, their important duty to their children. But the superintendent, as the instructor of the teachers, ought especially to be thus established in the divinity of his holy religion.

10, KNOWLEDGE OF GENERAL HISTORY. The Bible contains the oldest historical records in existence! it is the fountain and source of universal history. Apart from this we should be in total ignorance of the true origin of mankind, and of the early ages of the world. The earliest uninspired history on which we can place any dependence, is extremely limited and defective; while it dates *three thousand five hundred years* later than the creation of the first human pair; and it does not pretend to inform us concerning the primitive ages, much less of the origin of mankind. The well-qualified Sunday-school teacher, especially the superintendent, should seek to obtain a good general acquaintance with ancient history; more particularly of the rise and establishment of the primitive nations—the Egyptians, Assyrians, Babylonians, the Israelitish, Jewish, Persian, and Roman; the division and fall of the Roman empire; the origin of the great nations of Europe, and the rise of those in America, especially of the United States. The knowledge of these should not only be familiar to the superintendent, but would richly furnish the mind of the teacher with the means of explaining many things to the children in their reading of the word of God.

11, KNOWLEDGE OF CHURCH HISTORY. Every Sunday-school superintendent, and indeed every teacher, should give attention to this subject. Church history regards the dispensations of God's mercy to mankind. It unfolds to us the gracious operations of his providence, in the recovery of unnumbered millions of transgressors to a state of friendship with God on earth, and in their preparation for the kingdom of heaven, through the mediation of Jesus Christ. Church

history presents to us the rarest examples of human excellence; and explains to us the immense difference between the mere form of religion and its vital sanctifying power. As the various revolutions of the church of God on earth will be reviewed, under the Divine illumination, with wonder and delight in heaven, it powerfully claims the present study of pious men. This most interesting subject forms, indeed, a large portion of the Holy Scriptures, which our blessed Lord has commanded us to search diligently, as the means of our sanctification and salvation. The Bible is peculiarly a volume of church history, being a continued account of the church of God during the period of four thousand years. The New Testament contains the history of the advent and ministry of the Son of God, as the promised Messiah and our Redeemer; and this part, especially as relating to the promulgating of the gospel by the apostles, and the founding of the first Christian churches for nearly a hundred years, is most deeply interesting. But the course of events, since that period, in the origin and progress of the profession of Christ, in many countries, deserves to be studied by every teacher,—especially as exhibiting the various alterations and differences in relation to Christianity, under the names of the "Roman Catholic Church," the "Greek Church," the "Syrian Church," the "Arminian Church," the "Lutheran Church," the "Calvinistic or Reformed Church," the "Church of England," and the "Church of Scotland."

Sunday-school teachers cannot be too seriously urged to make themselves acquainted with this branch of knowledge; and, besides the Author's "Church History through all Ages," we may recommend, Mosheim's "Ecclesiastical History," and the "Church History" by the Religious Tract Society, and Dr. D'Aubigne's "History of the Reformation." These ought to be in all Sunday-school libraries.

12, British Church History. Sunday-school teachers, and especially superintendents, are peculiarly concerned to know the history of religion in their own country. This ought to be diligently studied by all of them. There are several most important eras in our religious history. The introduction of Christianity into Britain. the conversion of the Anglo-Saxons by the Romish priests; the progress of Popery in Britain during the dark ages; and the Protestant Reformation in the sixteenth century, in the British

Isles, with the establishment of the two widely different national churchs, the Church of England, and the Church of Scotland.

But knowledge and scriptural Christianity have gained their mightiest triumphs since the Reformation; and they are still making unprecedented progress. Our teachers should be familiar with the origin of Non-conformity in England; the advancement of pure religion among the English Puritans and Non-conformists; the colonization of North America by those persecuted servants of Christ; the prevalence of godliness in that amazing country; the increase of piety among the Dissenters of Great Britain; the origin and zealous labours of the Methodists; the revival of religion in the Church of England, and the formation of the Missionary and Bible Societies, supported by different denominations of Christians,—and most truly astonishing, as the Scriptures are being translated into all languages; but as the wonderful facts of Church history, they afford edifying and consolatory illustrations of the divinity of the word of God.

13, Habitual Devotion. Superintendents of Sunday-schools should be distinguished by their devotional spirit; especially as it devolves on them generally to open the business of their schools by prayer. They ought also to be eminently possessed of the gift of prayer; so as readily to be able to lead the devotions of others in an edifying manner. Still it should be well remembered, that however qualified by spiritual gifts a teacher may be, all success comes from God. This is more manifestly the case in regard to the conversion of the soul; but every right-minded teacher must desire the spiritual welfare and salvation of the children committed to his care. It is then of the utmost importance that this blessing should be sought by prayer for the grace of the Holy Spirit to rest on the instruction imparted in the school. Mr. Todd mentions, "A writer says that he witnessed a revival of religion in a Sabbath-school of which he was once a member. It was principally confined to those between the age of seven and twenty. A large number professed an interest in Christ. But all were of one sex, all were *girls*. Although some of the boys were considerably impressed, yet not a single individual of them was known to be converted. One after another of the girls gave her heart to the Redeemer;—while the boys, members

of the same family, their brothers lived in sin, the enemies of God. What does this mean? How is this to be accounted for? Does not the following fact explain the mystery? The teachers of the little girls came apparently from their closets, from the very presence, the audience chamber of the Most High. Their hearts glowed with love for their Saviour, burdoned with a sence of the worth of the soul, and the immense responsibility which rested upon them. They warned and intreated their scholars on the Sabbath, and repeated their instruction during the week. A rich blessing following,—a blessing proportioned to the fidelity of the teachers."

"Prayer moves the hand that moves all things;" as was said by an eminent minister of Christ.

"Prayer was appointed to convey,
"The blessings God designed to give."

As the most effectual means of preparing the heart and mind for the good work, and as the ordained means of blessing, this habit should be cultivated, "Pray without ceasing," and "continue in prayer" are the precepts dictated by the Holy Spirit. This habit has been found the most effectual means of preserving the mind from temptation; and Sunday-school teachers, superintendents even, are not exempt from danger. Peter, probably, had not been in the habit of prayer before his conversion. His habits were but imperfect while he attended the ministry of his Lord and Saviour; and, therefore, in the hour of temptation he sinned. Daniel, we perceive, was, from his youth, a man of prayer: he had formed the habit of devotion, and he cherished its spirit. When, therefore, he was brought into difficulties, he was enabled, in the power of the Spirit of God, to withstand temptations far more dangerous than those which, but for infinite mercy, seemed likely to ruin that zealous apostle of Christ.

Prayer, therefore, is not only essential to every one as a Christian, it is peculiarly necessary for the Sunday-school teacher, and still more for the superintendent, as it manifestly is for every minister of the gospel. And how delightful to think, that the throne of grace is ever accessible, that the promises of God are everlasting, inviting approach in every season of difficulty and duty! In the spirit of true

humility, faith, and devotion ought every teacher to persue his work of benevolence, assured that his "labour shall not be in vain in the Lord."

Chapter VI.

BENEFITS ARISING FROM SUNDAY SCHOOLS TO THE TEACHERS.

Sunday-schools have been productive of various benefits, and those of the richest kind, not only to the children, but to their teachers. Mrs. Davids, in her admirable volume, "The Sunday-school," the "Prize Essay" by the Sunday-school Union, remarks, "No one can tell, no finite mind can possibly conceive, the holy and happy effects resulting from Sunday-school teaching. Thousands have been saved from a life of sin and misery, by endeavouring to instruct the young in the truths of salvation." This might naturally be expected from their connection with learning and religion; but still some have questioned, whether, upon the whole, Sunday-schools are beneficial to the teachers? and there may still be those who hesitate to admit the fact. Such persons can know but little of the real nature of the employment of the teachers; and, in their ignorance, some have considered it to be seriously disadvantageous, if not positively injurious to young persons. Well-meaning individuals have appeared publicly declaring their objections against Sunday-schools, alledging self-denial, sacrifices, and privations, which they suppose must be endured by those who are engaged as teachers. These notions, however, are only prejudices, having no foundation in truth; but as they may still be entertained by some worthy persons, it seems necessary to anticipate their objections, and to remove them by showing the immense benefits which certainly arise from this benevolent service.

1, Sunday-schools engage their Teachers in a religious employment. "The Sabbath was made for man;" and re-

ligion is a divine reality; but indolent repose on that sacred day is by no means good, either for the body or mind. Active engagements are essentially necessary for men even on the Lord's day; yet incessant exercise in devotion cannot be endured by the most matured Christians: nor is it required by the Creator or Redeemer. There is, however, a great difficulty in finding for young persons a suitable employment on the Sabbath, especially for those of active habits; and thousands yield to the temptation to desecrate the sacred day by traveling and amusements, in pleasure and immoral courses, to their present disorder, and everlasting ruin.

Sunday-school labours, however, engage the sanctified energies of multitudes throughout the hours of the day of God; thereby preserving them in the way of duty, from numerous hurtful snares and temptations. Those benevolent services have kept vast numbers from popular Sabbath-breaking, which is the ordinary initiation into practices by which our prisons have been crowded with unhappy criminals. While the whole classes of wretched convicts have attributed their merited calamities to their entering on a course of violating the day of the Lord, thousands of renovated, useful, and happy spirits, teachers no less than scholars, have blessed God, both on earth and in heaven, for their privileges of being employed in studying religion and doing good to others on the Sabbath.

2, SUNDAY-SCHOOL LABOURS CALL THE MINDS OF THE TEACHERS TO SPIRITUAL THINGS. This is essential to saving faith on the Lord Jesus Christ. But to fix the mind on divine realities is found generally a work of difficulty in relation to young persons, on account of the dislike of the unrenewed heart to "the things of the Spirit of God." This disposition of the heart is strongly cherished, as one of the chief evils of our fallen nature. As the apostle states, "The carnal mind is enmity against God." But the benevolent employment in Sunday-schools engages the minds of young persons in the most interesting manner, in the contemplation of spiritual things; and no means have ever been found so truly beneficial in preparing them for the reception of the gospel, and for doing the will of God.

3, SUNDAY-SCHOOL LABOURS LEAD TO FAMILIARITY WITH THE GOSPEL. "Let the word of Christ dwell in you richly

in all wisdom," is the sage counsel of the apostle Paul, as the means of happiness, holiness, and salvation. And Sunday-school teaching is the direct way to attain this end. Reading the Scriptures in class, and the necessary questioning on what has been read, as well as the spirit of the teaching generally, are all adapted to fill the minds of the teachers with the precious truths of the gospel of Christ. The frequent public addresses to the children also, by the superintendent, by appointed visitors, and by the ministers, indirectly impress the minds of the junior teachers, making them familiar with "the glorious gospel of the blessed God." And very many young persons have received unspeakable benefits by this means, in Sunday-schools, for which they have reason to bless God in time and eternity.

4, SUNDAY-SCHOOL TEACHING NECESSITATES REFLECTION. Vital piety and the conversion of the heart to God, arise from serious reflection produced by the Holy Spirit on the mind. Hence the pious record of the Psalmist, "I thought on my ways, and turned my feet unto thy testimonies." Such is the experience of every Christian, whatever may be the agency that may have called the attention to truth and duty. But nothing is adapted to effect this, to the intellectual and spiritual improvement of the mind, equally with the Sunday-school service. The young teacher must necessarily reflect on the nature of his duties, as it is beautifully exemplified by the Rev. John Ely, of Leeds, in his valuable "Memoir" of his amiable sister: he says, "Frequent remarks occur in her diary, illustrating the spirit in which she fulfilled her duties as a Sunday-school teacher. I furnish a specimen:—'I profess to be a Sunday-school teacher, but find that I am little fit for the office. I stand in need that one teach me the first principles of religion. I am astonished at my own ignorance, daily reading or hearing, as I am privileged to do, the precious truths of the gospel. Can I wonder that the dear children want precept upon precept, and line upon line? Yea, ought I not to blush when I perceive with what eagerness they listen to every word of instruction while I many times hear with perfect indifference? And again, ought I not to blush, when having every encouragement to proceed with this charming work, I let so many opportunities slip, in which I ought to be pressing upon them the necessity of religion? How frequently

when they are reading the Scriptures, do I neglect to explain it to them, although I know that they would rejoice to hear me!'"

"I have this morning," writes a Sunday-school teacher in 1826, "been instructing my class, have attended the children during divine service, and after their dismission, I took my seat in the gallery, as a spectator of one of the most solemn ordinances of religion. From this spot I returned home; and now, in the seclusion of my own room, I wish seriously to examine the causes which prevent my joining those, who have this morning been commemorating the death of their Lord and Saviour. I am an inconsistent character. Either there are not reasons sufficient to sanction my neglect of this ordinance, or there must be considerations which render me unfit for the right discharge of those duties which devolve on me as a Sunday-school teacher. *Four* young persons have this morning been admitted to the table of their Lord to seal themselves his for ever; *three* of them were Sunday-school teachers with whom I have often sat as spectators on former occasions; but now they have entered the camp, and left me without. Why not at once join the holy band of happy pilgrims, and thus give a decisive proof that I feel the debt of gratitude I owe to the Redeemer? O yes! From this moment I will seriously consider this matter, and supplicating the sacred influences of the Holy Spirit, without whose help I cannot do anything that will prove beneficial to myself or acceptable to God, I will resolve by an express act of unreserved dedication, publicly to avow myself a disciple of the Lord Jesus Christ. May I one day partake of the sacred feast, and then feel my heart melted with the contemplation of the Saviour's sufferings, and warmed with the manifestation of the Saviour's love, in yonder brighter, happier world, singing, 'Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing;' and may this consummation of bliss be realized by every Sunday-school teacher, and every Sunday-school child.

"Oh, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all."

Who can estimate the benefits which must arise and flow from the exercise of the mind in such reflections? But these are such as might be expected, and they are common in Sunday-school teachers.

5, SUNDAY-SCHOOL TEACHING NECESSITATES THE STUDY OF THE SCRIPTURES. Duty requires this of those who are engaged in Sunday-schools. Official study of the word of God is necessary in all those who are required to explain the Scriptures to others. This is acknowledged to be the most important as a branch of duty on the part of ministers. With them it is indispensable, as the means of qualifying them for their public ministration. And much of the work of teachers in Sunday-schools is the same in its nature as that of ministers. Many of these teachers have, therefore, become students of the Scriptures, so diligently, devoutly, and successfully, as to attain to an acquaintance with the sacred books equal to that of many theological students, candidates for the Christian ministry. Their benefits thus derived have been far beyond all calculation. Perhaps it can hardly be allowed as just to refer to Mr. Greenfield for an ordinary example; still, if few attain to his measure of profound learning, it is believed, that no class of the community, except the ministers of Christ, are so well acquainted with the Scriptures as Sunday-school teachers.

6, SUNDAY-SCHOOL LABOURS EXCITE A SPIRIT OF DEVOTION. Learning, however valuable, is not the chief object of Sunday-schools: but this is the means of forming the minds to habits of devotion, preparing for "fellowship with the Father, and with his Son, Jesus Christ." Examples of this delightful and ennobling effect we have already given; and these might be multiplied beyond number. But it will be sufficient to offer only a few more extracts of the diary of Miss Ely. "The first direct reference which I find to these labours in her diary," says her brother, "was written when she was about twenty years of age: 'Remember, O my soul, that time is hastening on, that death, be it far as it may, will soon be here. Work while it is called *to-day;* and, oh! strive for the salvation of the souls of those children in the Sunday-school committed to thy care. But in vain will be all my endeavours, unless Thou, O Lord, grant thy blessing. Shine into their hearts, and give them strength to fly to thee while it is called *to-day*."

Referring to the exemplary death of Merillion Leach Parrot, she writes, "O Lord, thou art good; thou hast encouraged me to pray unto thee again on behalf of the dear children committed to my care in the Sunday-school. Thou hast made it manifest that my labours have not been in vain with my dear little Parrot, she has left a testimony behind that she has gone to be with Jesus." "I feel my heart poured out in the most earnest prayers for success in teaching the young in my care. Thou who givest the spirit of prayer, wilt not suffer it to go unanswered. The Lord grant that the day which is passed, may be a day long to be remembered by some poor children.

"Teaching the rising generation is a pleasant work. How delightful to see them eager after divine knowledge! Lord, I see more than ever my need of teaching from above, to enable me to teach them aright. Indeed I have great reason to lament my own ignorance after having been so long in the school of Christ. Sometimes I think that the children will get before me in spiritual knowledge: suffer me not always to continue a babe in Christ. I am unworthy of these great blessings I ask of thee: but I plead the work and merits of my Saviour."

Who can estimate the benefits flowing from such a spirit of devotion as this evinced by Miss Ely? How holy, benevolent, and amicable the character formed by such principles and feelings! But this young lady was not a solitary case: her's is, in a very large degree, the prevailing spirit of the body; and could we read the private records of the thousands of Sunday-school teachers, we should discover that the same delightful and ennobling spirit influences the minds of multitudes, manifestly the blessed fruit of the Spirit of God.

7, SUNDAY-SCHOOL LABOURS LEAD TO THE CONVERSION OF MANY TEACHERS. We have seen how admirably adapted is this order of means to promote so great and noble an end, and many examples of teachers converted to God in Sunday-schools. Multitudes more might be added. The Rev. Dr. Brown in a "Discourse delivered at St. Andrew's-church, Edinburgh, on the 28th of May, 1826, in behalf of the Edinburgh Gratis Sabbath Union for Scotland," observed, "I might illustrate the services which Sunday-schools have rendered to religion, by raising up many skilful and zealous teachers to communicate to the young a knowledge of the

gospel, as in the four schools in London in 1819, where there were *ninety* teachers, who had formerly been scholars; and by producing many pious and devoted missionaries, and many eminent ministers, as in the case of the High-bridge Presbyterian-school in Newcastle, where the celebrated Chinese Missionary, Dr. Morrison, received his earliest religious impressions; and of the Woodbridge Sunday-school in Suffolk, where the lamented Mr. May, who was the founder of Sabbath-schools in their present form in the North American States, and who, at the time of his death, near Calcutta, had 3000 children under his care, became the subject of religious convictions: and in the case of a third, which gave a similar impulse to the mind of Mr. Barff, who is labouring most successfully in the South Sea Islands; and in the case of a fourth, which had the honour of sending forth, in about twenty years, nearly thirty ministers."

"Packard, states," as Mrs. Davids remarks, "that the proportion of teachers converted, during their connexion with Sunday-schools, to that of scholars, is as five to six. We should be disposed to rate it higher. Scarcely any, on first entering a school, are decided Christians; but very few can teach five years, and at its close find them unconverted still. One school reports that, out of twenty-five teachers, only one was a decided Christian, when they first engaged in the work; and that, in four years, there remained only *one*, out of the whole twenty-five, who had not made a profession of religion. Assembled to celebrate the Redeemer's sacrifice, were a band of twenty-three warm hearted converts, who, with one voice, declared that the Sunday-school had been the means of leading them to feel the value of a Saviour's blood."

8, SUNDAY-SCHOOLS EXHIBIT LOVELY EXAMPLE OF PIOUS COMPANIONS. Man is a social being; and without associates he must be truly miserable. This is more especially the case with young persons. It is both natural and proper for them to seek companions. Such is the true ordinance of heaven. The oracle of God declares—"It is not good for man to be alone." It must, therefore, be our duty to seek society, both as men and as Christians.

Unsuitable company, however, is to be avoided, and evil associates to be dreaded. This is felt in all its thrilling importance by thoughtful and serious parents. But intelligent

Christian parents commonly look with confidence to the Sunday-school. It would, however, be too much to expect that suitable companions for every order of society can be found here, or that all young persons who compose the vast body of Sunday-school teachers are truly pious, models of refinement, examples of perfect virtue and moral worth. Nevertheless, it may confidently be affirmed that, considering their rank and station, generally there is no class of the community in which there is so much that is truly amicable and morally excellent. Thousands of the most useful Christians have been led to adore and bless the kind hand of Divine Providence, by which they were led to the Sunday-school, where they found companions in their youth, to walk with them in the ways of holiness to the kingdom of heaven. In reference to the Sunday-school, many are still saying, in the language of Dr. Watts,

"My soul shall pray for Zion still,
"While life or breath remains:
"There my best friends, my kindred dwell,
"There God my Saviour reigns!"

9, SUNDAY-SCHOOL TEACHERS FIND THE WAY OPEN TO EMINENCE. Worldly dignity could not be expected to arise from Sunday-schools. Their principles and lessons of instruction are not adapted to discipline and train youth to become mighty heroes, as generals, armies, or admirals of fleets; nor even as sagacious statesmen and rulers of nations. There have been, however, not a few among the men of useful science and sound wisdom who have risen from the ranks of Sunday-schools, and especially from the companies of their worthy teachers. But the eminence attained by these have chiefly been in immediate connexion with the kingdom of Christ. As the apostles declare, concerning the dispensation of the gospel, so it may be said of Sunday-schools,—"Not many wise men after the flesh, not many mighty, not many noble, are called. 1 Cor. i. 26. But no intelligent Christian surveys, without deep admiration, the long list of faithful ministers, zealous missionaries, upright deacons, and heaven excited philanthropists, of both sexes, who in early life were disciplined to their various usefulness, as Sunday-school teachers. In their several biographies are

seen exhibited the honoured means by which Divine Providence manifestly called them forth to public view and general usefulness. It will be sufficient to direct attention to the Memoirs of distinguished men as Rev. Dr. Morrison, Dr. Milne, the Rev. Messrs. Campbell, Knibb, Richmond, Ward, and John Williams, and to those of Messrs. Bennett, Greenfield, and Nasmith. Their eminence in the walks of benevolence and philanthrophy can never pass out of view, while their characters inspire the beholders with the love of excellence, their labours bring glory to God their Saviour, by diffusing the best of blessings among mankind.

Chapter VII.

SUNDAY SCHOOL TEACHERS REGARDING THEIR COLLEAGUES.

Sunday-school teachers form a large army, a noble confederation. They owe much to each other, and each ought fully to understand the value of his duties and the extent of his obligations. These require to be intelligently considered, that each may be prepared to manifest regard to his fellow-labourer in a manner becoming the character of a Christian.

1, They should regard each other as co-workers in the service of God. Mutual recognition by teachers, in relation to their high office and its grand objects, cannot fail to produce attachment to each other's welfare and prosperity. This sentiment we find beautifully exhibited by the apostle Paul, in mentioning his colleagues in the work of the ministry. Though far his inferiors as to their endowments and authority in the kingdom of God, he gives them due honour, recognizing their office as ministers of Christ. He says of the evangelist, Titus, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you." 2 Cor. viii. 2, 3. "Timotheus, my work-fellow." Rom. xvi. 21. "Epaphras, our dear fellow-servant." Col. i. 7. "Tychichus, a beloved brother, and faithful minister, and fellow-servant." iv. 7. "Epaphroditus, brother, and companion in

labour, and my fellow-soldier." Phil. ii. 25. "Archippus, our fellow-soldier." Phil. 2. These delightful passages give us a fine idea of the apostle's amicable spirit, and afford a lovely example, worthy of being imitated by every Sunday-school teacher, especially by every superintendent, as well as by all the ministers of Jesus Christ.

2, TEACHERS SHOULD REGARD EACH OTHER WITH SINCERE RESPECT. Sunday-school teachers, as truly, in their degree, as ministers of the gospel, may be called "Fellow-helpers" in the service of God. They are, therefore, entitled to the generous respect of each other; as they are not merely instructors of the young, but their teachers of heavenly wisdom, from the recorded facts and doctrines of the Divine oracles. Their lessons are religious, and they relate to the glorious realities of eternity and the salvation of souls.

Viewed in this light, Sunday-school teachers cannot think meanly of their high office. They must reverence their sacred principles, and esteem the Christian characters of those who are found inculcating them, in a manner so important. This idea is admirably conveyed by the apostle Paul, in his charge to the Thessalonian believers, requiring them to cherish a proper state of mind towards their faithful minister. He calls them to "esteem them very highly in love for their work's sake." 1 Thess. v. 13.

Men of this world, engage only in the occupation which terminates with things of the present life, though holding constant intercourse, cannot hold each other in respect after this manner,—their known principles and motives will not allow those who yield to their influence to extend their regards beyond time. A sordid self-interest is the chief power by which the worldly mind is governed. But the work of Sunday-school tuition is adapted to purify the heart, to ennoble the spirit, and to form those characters which are truly estimable. So far as the teachers of this class honour their profession, they merit from each other sincere regard for their sentiments and high esteem for their characters, as at once the best friends of the poorer part of the community, and as the true servants of God.

3, THEY SHOULD CHERISH FRATERNAL AFFECTION FOR EACH OTHER. Sunday-school teachers constitute a holy brotherhood; and sincere respect for each other, sanctified by the love of Christ, cannot fail of producing in them a spirit of

pure affection. This state of mind is indispensable to perfect union and cordial co-operation among teachers. Engaged, as they are, in the noblest work of God on earth, and in the highest service of man next to the public ministry of the gospel, they possess the best means of cherishing fraternal love, and the strongest motives to cultivate that heaven-born disposition.

As the disciples of Christ, and volunteers in the service of the Redeemer, they are a holy fraternity, and should be governed by the laws of sacred affection, enjoying "the love of God shed abroad in their hearts by the Holy Ghost given unto them." In a very large degree this is happily the case with Sunday-school teachers; and it should be the concern of every one to cherish this disposition. Hence Mr. James exhorts, "Labour side by side in the cause of immortal souls, that cause in which the Saviour spent his life and shed his blood, that cause of love *you* should cultivate towards each other no common measure of hallowed friendship. This should be the prompt and generous language of one heart to another. 'I love you for your love to these children, and the interests of piety,' The teachers of every school should form a holy family—a beautiful fraternity associated for the purpose of benevolence, within whose sacred and peaceful circle, envy, jealousy, and strife, should never be allowed a place; but which should necessarily exhibit the good and pleasing sight of brethren dwelling together in unity." Mr. Lloyd, from his large experience remarks, "The social principle of Sunday-schools has been productive of innumerable benefits; but it is also attended, through the selfishness of human nature, with some danger. No scene is more lovely than the Sunday-school, where a number of young friends harmoniously combine their talents and efforts for the glory of God and the welfare of the young; but how does the scene change when disunion and strife make their appearance."

Brotherly love is largely enjoined in the New Testament: the exhortations to cherish it are very numerous; and it may be useful to refer to a few of them, as bearing especially on the office of a Sunday-school teacher. Passing over that beautiful description of Christian love in 1 Corinthians xiii., let us reflect on the words of our Divine Master, "By this shall all men know that ye are my disciples, if ye have love

one to another." John xiii. 35. We give no proof of our real discipleship to Christ, unless we manifest fraternal affection; and he must be indeed a miserable teacher of others who is destitute of this distinguishing mark of his true followers. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." Eph. v. 1,2. Every teacher should seek to feel the force of this exhortation, in addressing his youthful charge, who will receive his affectionate appeal to his own example and that of his fellow labourers, after the manner of the apostle, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do towards you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 12, 13.

4, TEACHERS SHOULD TREAT ONE ANOTHER WITH COURTEOUS PROPRIETY. Christianity requires the utmost politeness in its professors. It gives not the slightest sanction to coarseness of manners. It enjoins, "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. xiii. 7. "Love as brethren, be pitiful, be courteous." 1 Pet. iii. 8. The gospel prepares those who receive it in truth to be courteous, polite, and gentlemanly. It teaches them to acknowledge and respect the diversified stations of men in social and civil life, cheerfully giving to all their rightful titles of honour. We see this in the case of the evangelist Luke rendering to Theophilus his accustomed style of address, "Most excellent," Luke i. 3; and in the apostle Paul addressing the Roman governor, "Most noble Festus." Act xxvi. 25.

Sunday-school teachers occupy various stations in society, some of them of high respectability; but others are humble among men, and this is a part of the glory of the system. But from the diversity of rank and station serious objections have been raised; as if it destroyed all distinction in society, and elevated the poor mechanic and artizan above their places to an equality with their superiors in station and education. These objections are still urged by certain parties; and, on this account, many estimable and well

qualified young persons are lost to the Sunday-school, being led to imagine, that were they to engage in that work, they would be treated with familiarity by inferiors, contract habits of vulgarity, and by their associations lose their respectability in the world.

Whatever appearance of truth there may be in this representation, there is certainly much error: for though Sunday-school teachers meet in the same rooms, and are engaged in the same work, there need be no confounding of distinctions. And there appears no engagement in which young persons of superior rank and education, acting with ordinary discretion, are likely to receive more sincere deference and honour. To associate in the school, and in its necessary business, with others of inferior station in this work of mercy, this service of God is indispensable; and to do so in teaching the ways of salvation to the young would be esteemed an honour by the most dignified angel. Even Gabriel, or the highest seraph that burns before the throne of God, would feel honoured in this work, on account of the worth of the soul, and its salvation bringing glory to God. Ignorance and pride have thus prevented many from gaining the highest possible honour and real usefulness that can be acquired upon earth,—that of bringing immortal souls to the knowledge of Jesus Christ, and of leading them to inherit eternal salvation.

Still it may be proper to offer a word of counsel regarding courtesy toward fellow-teachers. This should be studied and exemplified by every one. It is the design of the gospel to refine and polish the manners; regenerating and purifying the hearts, that believers may adorn the doctrine of God their Saviour.

True politeness in speech and behaviour may consist with the highest degree of spirituality of mind. Our blessed Saviour taught nothing rude, nothing uncivil, nothing unpolite: and nothing that is the least bordering on these is sanctioned by the New Testament. The manners of our Lord were simple, without affectation; his address was perfectly courteous, while he "was holy, harmless, and undefiled, separate from sinners." His behaviour, at all times, was altogether correct, modest, and most proper; he was an engaging example of all goodness. His apostles too, after their conversion, were courteous and polite, resembling the

perfect example of their Divine Master. Such goodness and politeness are required in all his disciples; and particularly in Sunday-school teachers towards each other, to honour their principles and profession of such a Lord!

Mr. James expresses himself with admirable propriety on this subject; and he thus counsels—"Always address each other with kindness and respect. Avoid everything domineering, uncivil, and disrespectful, both in manner and tone. It is greatly to be regretted, that suavity of speech and urbanity of manner, appear, with some good people, to rank among other heterodox virtues. But I have yet to learn in what page of revelation courtesy is prescribed. Gold is not the less weighty for being burnished, nor the diamond less valuable for being polished; no, nor is real religion the less pure for being decorated with the ornament of real courtesy. The holiness of a saint receives no contamination or alloy from the manners of a gentleman."

5, TEACHERS SHOULD REGARD EACH OTHERS REPUTATION. One of the principal requisites in Sunday-school teachers must always be that they are persons of approved character. Their honour ought, therefore, to be guarded and preserved with the utmost care by themselves, as the Scripture declares its high importance. "A good name is better than precious ointment." Eccles. vii. 1. To suppose, however, even if they were all sincerely pious, that they shall be found without fault, would be to expect more than has ever been in any society, even the most eminent Christian. The members of the first church were not perfectly faultless; as we are assured by the New Testament. Yet Sunday-school teachers are, as a body, probably, the most virtuous and exemplary class in the whole community. But while they are "compassed with infirmity," and surrounded by temptation, and liable to manifest in spirit, in word, and in behaviour, that they are not perfect in holiness, they are under the strongest obligation to respect and guard the reputation of each other.

Reputation among men is justly regarded by every virtuous member of society, as his most sacred possession. And in the civilized state in which Divine Providence has cast our lot, no man can rise to respectability, nor can he live honoured and happy, without the esteem and confidence of his friends and neighbours. This may serve as an effectual

preservative from envy, detraction, and evil speaking. No one should lend a willing ear to any reports that may be unfavourable to the honour of a brother or sister teacher; as it would injure, not only the individual, but all the Christian fraternity. It would tend to destroy much happiness, and probably prevent much usefulness. Still, even a Sunday-school teacher may commit some fault, or fall into sin, and tarnish his once fair reputation; but even such a case should call forth the expression of charity, which inclines to hope the best of every failure, and to mourn over any dishonour done to the cause of Christ.

6, TEACHERS SHOULD CORDIALLY CO-OPERATE IN THEIR LABOURS. Sunday-school teachers, engaged in so great a work as theirs confessedly is, ought to unite, not only in principle and affection, but also in their various labours. Their success very much depends on their united action in their good work. For though they may have distinct and individual duties; and though every school constitutes a sort of entire community, they cannot possibly have any private interests. It is for their common advantage, therefore, their interest as well as happiness, to "stand fast in one spirit, with one mind, striving together for the faith of the gospel," especially among the children and their friends.

In carrying forward the design of the school, or in extending its benefits in various ways, as by the foundation of new local institutions, or in promoting the improvement of the old ones, it must be obvious that harmony and united action are really important. A spirit of division is seriously to be deprecated, as an evil of great magnitude, paralyzing the best exertions; while, by union and co-operation, almost any reasonable amount of good may be effected under the Divine blessing.

Happily it is the case in most instances, that the teachers of the Sunday-school do cordially co-operate in their valuable services for the rising generation. And nothing can be more delightful than the existence of a large school forming a holy family, a lovely, generous fraternity, associated by the bond of pious affection for the purposes of benevolence, within whose sacred circle envy, jealousy, and strife, have no place. They prove and exhibit "how good and how pleasant a thing it is for brethren to dwell together in unity."

7, TEACHERS SHOULD HABITUALLY PRAY FOR EACH OTHER.

All success comes immediately from God. Every benefit, personal and social, flows from him, as the only source of blessing; and he has promised to grant the choicest of his favours, in answer to fervent prayer. He only can give efficiency to the most splendid talents, employed with the greatest diligence, and according to the wisest plans in his service. Sunday-school teachers, therefore, however endowed with gifts, and harmoniously united in action, are entirely dependent on the blessing of God to prosper their labours. Such was the humble acknowledgment of the apostles of Christ. Conscious of their entire impotence, in regard to the salvation of their hearers, they exclaimed, "Who is sufficient for these things?" "Not that we are sufficient of ourselves; but our sufficiency is of God." 2 Cor. ii. 16; iii. 15.

Prayer is a duty which we owe to all men: but Sunday-school teachers especially are bound to pray for each other, as Christians and as fellow-labourers in "the work of the Lord." To bear each other on their hearts at the throne of grace is a privilege of a high order; in which, according to the gracious ordinances of heaven, showers of blessings are made to descend in answer to fervent petitions. On the morning of the Sabbath particularly, a portion of time should be devoted for the imploring of the blessing of God on the persons and labours of fellow-teachers. And who can express the blessedness of such performance of this duty? Heavenly influences are thus shed on the children; peace and love prevail in the minds of the teachers; and the work of benevolence is seen to prosper by this means.

All parties are great gainers by this; but this benevolent exercise has the most holy and delightful influence on the minds of those who pray. For by this means, the persons so remembered before God, become so much the more endeared, as beloved brethren in Christ. Every duty, therefore, public and private, must be performed, in consequence, with more conscientious diligence, and increasing satisfaction; and the whole of such services must be acceptable and well pleasing to God.

Chapter VIII.

THE SPIRIT OF A SUNDAY SCHOOL TEACHER IN HIS DUTIES.

Qualifications prepare for the duties of active service; and the possession of talents involves obligations. Such is the case with Sunday-school teachers. Official duties, in many cases, are discharged very imperfectly; and this is known to be the case with not a few of the teachers in Sabbath-schools: in many, probably, for want of information or direction as to the best mode of employing their powers. A few hints, therefore, will be offered, as to the most efficient manner of their use in this good work.

1, A Teacher should manifest a loving spirit. "He that winneth souls is wise:" but knowledge, superiority, and authority, will not of themselves be sufficient in the Sunday-school teacher, to win souls to God. He assumes, in his very office, something of the paternal character: and that, as every one knows, is distinguished chiefly by the power of affectionate kindness. Jehovah, speaking of Israel, by the prophet, says—"I drew them with cords of a man, with bands of love." Hos. xi. 4. "It is God's work to draw poor souls to himself," says the Rev. Matthew Henry, "by mild and gentle means, and we must deal in like manner with those under our instruction and government,—deal rationally and mildly with them." Here is exhibited the powerful principle of parental rule. It is not mere authority, but the dominion and government of tender love. "In this simple, short expression," observes the Rev. Mr. James, "we have compendiously expressed the whole theory of human government, whether it apply to families, to schools, or to nations; whether it be designed to control the savage or the sage. This verse which contains the philosophy of government, should be studied by every one who has any thing to do with his species in the way of enlightening their minds, improving their hearts, forming their manners, or exacting their obedience."

In cherishing a spirit of love, and showing an affectionate manner, it is not necessary to forego authority: this will be best maintained by a consistent requirement of what is right and orderly in the school and in the class. Every one ought also to remember that he is a teacher of doctrines whose first principle is love. "Faith, hope, and charity," or love, are the three cardinal virtues of our religion; but the apostle declares, "the greatest of these is charity." 1 Cor. xiii. 13. "The love of Christ constraineth us." It should be remembered, too, that we are assured, "God is love:" this is revealed with the declaration concerning those who exhibit his spirit—"He that dwelleth in love, dwelleth in God, and God in him." 1 John iv. 16. Illustrations of the influence of this spirit, the most beautiful, may be found in the history of every Sunday-school, and in the memoirs of its teachers; but one of an opposite character, in contrast, as given by Mr. Todd, will, perhaps, best exhibit the necessity of this engaging spirit. A visitor having called on several of the scholars, the following conversation took place between him and the little girl:—

"Do you attend Sunday-school?"

"Yes, sir."

"How are you pleased with the school?"

"Not so well as I have been."

"What is the matter?"

"I have a new teacher, and I do not like her so well as my old teacher."

"You will probably become better satisfied after you have become better acquainted with the method of your teacher's instructions."

"I do not think that I shall ever like my new teacher as I did my old one."

"Perhaps the fault is in you."

"Perhaps so: but I cannot love her so well as I did my old one."

"What can be the cause of the difference?"

"My former teacher took a great deal of interest in me; and while hearing me recite took great pains to explain every thing in my lesson, so that I could understand it: and after the lesson was ended, she spent the time in reading something to the class, which is useful, or in telling us how we ought to live. But my present teacher just hears my

lessons, appears distant, seems to have but little interest in the class, and as soon as the lesson is closed she leaves the class for another part of the house."

Cold formality in the duties of the school, such as this now described, without a heart engaged in the work, will rather produce alienation than "win souls;" and the contrary should be cherished by every Sunday-school teacher.

2, A TEACHER SHOULD REVERENCE HIS OFFICE. While cherishing and wining the tenderest affection for the children every teacher should remember that he sustains an official character. Every child knows and feels this, and is ready to acknowledge the superiority and honour due to his station. He ought, therefore, to profit by it: he should take care and magnify it, by doing nothing undignified, vulgar, jocular, or unbecoming. Yet he should be condescending to all, ready to listen to every one, but never allow himself in low familiarity with any. By this habit of self-respect, his authority will be preserved; his word will be observed as law; and his own usefulness promoted, and the happiness of all interested. In this respect every teacher should study the condescending, but dignified, amiable, and uniform example that is given in the Scriptures of our holy and Divine Lord.

3, EVERY TEACHER SHOULD REGARD THE DIFFERENT CAPACITIES AND TEMPERS OF HIS PUPILS. No argument is needed to prove how greatly children differ in their natural capacity for learning, and in their constitutional temperament. They do not differ more in their stature, features, and complexion, than in their mental power. The fact is evident in every family, and acknowledged universally. It is seen in every school, and in both sexes. Some are far more quick in their perceptions, tenacious in their memories, unreserved in their expressions, and ready in their utterance than others, and they must require, therefore, different treatment from their teachers. Those who are dull and sluggish, need exciting and urging; those who are weak, nervous, and timid, need encouraging; and those whose intellects are bright and powerful, should be desired and engaged to search the Scriptures, and store their minds with its divine testimonies as the means of their conversion, holiness, and salvation. Learning texts of Scripture should be encouraged: this is difficult to some; while others can easily learn chapters, and even whole books in the Bible. To understand a little well of

what is read is certainly far more important than to learn much so as merely to repeat it without thought; still the mental powers of quick children may be well and profitably employed in storing the memory with the treasures of heavenly truth. And examples arise to the recollection of the writer, of some quick children, who had learned and repeated the whole of the Epistle to the Hebrews, with lasting and spiritual advantage.

The *tempers* of children should be observed by their teachers. These should be studied with the view of ascertaining the most effectual means of correction and encouragement; remembering that many of the children have probably been subject to very little discipline, and that very injudicious, by their parents. Some will be seen to be affectionate, confiding, and generous; while others will be found, perverse, obstinate, and sullen when reproved; and all these will have to be dealt with by the teacher, the one class trying his own patience, principles, and temper to the utmost, while the other will afford him sincere gratification and delight.

Wisdom and prudence will, however, be required in the teacher, and especially in the superintendent, in relation to the different tempers of their scholars. The subject must be made a study by them, and an anecdote from the experience of Joseph Lancaster, the founder of the British School system, will afford an instructive illustration. He had one boy in particular extremely indolent and of untractable habits. Ordinary discipline and even punishment produced no good effect on him. But unwilling to expel him, though hopelessly incorrigible, he tried a new experiment, placing him a monitor over a lower class: and the more effectually to awaken a feeling of interest in him, and excite a habit of application, he opposed his class to another in a contest, for a week, proposing a reward to that monitor whose class should excel. The experiment succeeded to admiration. Emulation was excited in the youth: during the probation he was every morning early at school urging his class to the utmost exertion. His truant habits were now broken; and, having tasted the reward, secured exertion, he became an example of discipline and order.

Mr. Lloyd, in his "Life of Robert Raikes, Esq.," gives, from Mr. Lancaster, the following fact regarding that benevolent gentleman. Being accustomed to visit the parents

and children at their own houses, he found one day a poor woman scolding a very refractory girl crying and *sulking*. Her mother complained that correction was of no avail; obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her she must kneel down and ask her mother's pardon. The girl continued sulky. "Well then," says he, "if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you;" with that he knelt down on the floor before the child's mother, and put his hands together with all the ceremony of a juvenile offender, "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed; she burst into tears, and falling on her knees, earnestly intreated forgiveness. This was efficient correction; she remembered it, and never occasioned any trouble afterwards.

This act of ingenious kindness, on the part of that great man effected what scolding could not accomplish. Had he passed away, merely expressing his abhorence of her behaviour, she would probably have continued the unhappy victim of her own evil passion, to her ruin; but as it was, until her latest day, she would love the memory and bless the name of Mr. Raikes.

4, JUDICIOUS CARE IN REWARDS AND PUNISHMENTS. "Upon no one subject," as Mr. Collins remarks in his "Teacher's Companion," "do the friends of education appear so diametrically opposed to each other as this." Many, it is well known, object altogether against the system of giving *rewards* in Sunday-schools. They contend that they are wrong in principle, and they produce emulation, self-sufficiency, and even over-weening pride. Much may, indeed, be said in support of this plausible argument; and there can be no doubt, that such has been the effect in many cases; for rewards given for extra learning, or for regular attendance, are adapted to occasion self-importance. But this will not prove that the principle is wrong, nor will it demonstrate the impolicy of the practice. Every good thing may be abused. Our Divine Lord invited men to serve him

diligently and faithfully by appeals to their interest, and by the promise of rewards. This is the plan of the government of God. "Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. ii. 7, 10. The approbation of conscience under a sense of doing what is right may indeed be understood by a child; and this faculty, aided by the law of God, ought to be appealed to in every instance; but with such appeal some token of approbation, on the part of the teacher, may be bestowed with the best effect. This may be, and perhaps is abused, in some cases, as most good things are; but the gift of a ticket, a mark, or a small book perhaps quarterly or annually, may be, as it has been, the means of awakening the indolent mind, and of exciting it to activity and excellence.

"To cherish merit by reward," says Mr. James, "and at the same time not to promote the growth of pride and selfishness, which are so apt to spring up by its side by the forcing heat of excessive commendation, requires uncommon skill. With respect to reward, I would advise that as much as possible, you deduce from a child's own feelings. External stimulants, I am aware, are sometimes necessary. Indolence must often be roused by the proposal of a prize, the value of which ignorance can comprehend, and insensibility be excited to desire. Any thing is an advantage where every thing else fails, which moves the stagnant feelings of some minds."

Discrimination, however, should be exercised in bestowing rewards; but on a child leaving school for apprenticeship or service, the present of a Bible or other good book, as an expression of affection on the part of the teachers, may be made with hope of the most beneficial results. Such presents are regarded as among the most valuable possessions in after life: and, in cases of early death, such have been left to surviving brothers or sisters, under circumstances, and with testimonies indicating their blessed influence in the conversion and edification of their possessors. The writer was once accosted, at a considerable distance from home, by a neatly dressed young woman, who made herself known as having been in his Bible class about ten years before, and referred, with expressions of the liveliest interest to several

presents of books received in the Sunday-school, one of which was the "Companion to the Bible," given as a reward for learning and repeating the Epistle to the Hebrews. She continued to use it as her guide to the daily reading of the Scriptures, the whole of which she read through in a year, and evidently with spiritual profit. By such presents, many have been confirmed in the doctrines of the gospel; and, under the Divine blessing, guided in the way of eternal life by Jesus Christ.

As to *punishment* in Sunday-schools: this must in some way be administered; for faults, misconduct, and crimes will be found in them. How can it be otherwise, as human nature is depraved? and especially are these to be expected among those who are taken from the rudest and most neglected classes of society. Chastisement and punishment are therefore indispensable. But how are they to be inflicted? Corporeal punishment is now seldom used in any well-regulated Sunday-school. The practice, as formerly carried on, in this respect, has been found inefficient; and it has, therefore, been abandoned. Still, chastisement in cases of wilful impropriety may be indispensable; but in its administration the utmost prudence is required, both in determining the degree of guilt and the amount of penalty. The teacher or superintendent who inflicts the determined punishment should not do it in anger. Passion, if exhibited, will defeat the object in view: it may terrify, but cannot soften, or produce conviction; it is most likely to harden the heart.

"*Let chastisement,*" says Mr. James, "*be always attended with an obvious regard to the interest* of its *subject.* No censure is so awful, or so effectual as love; and no reproofs sink so deeply in the heart, as those which fall from the lips of affection. *Your great object, in every case of misconduct, should be to produce a cordial concern for the fault.* By calm statement—by mild and forcible expostulation—by an appeal to the understanding and feeling of the children, much, except in cases of incorrigible obduracy, may be effected in leading to genuine repentance. Great pains should be taken in every instance of moral delinquency, to convince them that *their offence is committed chiefly against God,* and not merely in opposition to the rules of the school, or the will of the teacher. It should be represented as a sin to be confessed to God, and for which there is no pardon but through

the blood of the Saviour. Remember not to push the rigours of punishment too far, nor continue them too long. The moment you perceive the mind softened to cordial concern for the fault, and that stubbornness or impenitence has given way to docility or contrition, then is the time for punishment to cease. In short, as the business of reward, so also in its opposite; make great use of the children's own feelings. Put the rod into the hand of *conscience*, and excite a trembling dread of the strokes which are inflicted by this censor."

5, PUNCTUAL ATTENDANCE. It is a commercial maxim that *punctuality is the soul of business*. This maxim is of general application in social transactions, and is of high importance in relation to the Sabbath-school. But with many teachers this rule is sorrowfully violated, to the serious injury of many institutions. "A requisite which all will agree to be indispensable in a Sunday-school teacher," says a gentleman of high practical wisdom, is "*punctuality*. No one *can* be a good *teacher*, who is not a punctual one. Everything valuable in a class depends, under God, upon this. In my experience I have never seen a blessing follow the labours of a teacher who failed in this particular. It is always sufficient ground to believe that a teacher does not love his work, if he be found absent from his post, when his fellow-labourers are pleading for the blessing of God upon their labours. As a certain consequence of this delinquency, the children become dilatory in their attendance. I have long since made up my mind that the duty of a superintendent, in such cases, is to enforce the rules of the school, however great the trial may be to his own, or the feelings of others."

But this evil is very common; and it needs only to be set in a proper light to produce conviction of its impropriety. The violation of this rule of punctuality is a kind of robbery, as some have considered it, where others are engaged with them; as will appear by the reproof of a Quaker lady, addressed to a highly esteemed friend. It was in the neighbourhood of London, a committee of eight ladies managed the concerns of a benevolent institution. They agreed to meet on a certain day at twelve o'clock precisely. Seven of them attended punctually at the appointed time; but the eighth did not arrive till a quarter of an hour after. She came in according to the usual mode, apologising, "I am very sorry to be behind time, but really the time slipped

away without my being sensible of it. I hope your goodness will excuse it." A Quaker lady being present, replied, "Had thyself only lost a quarter of an hour it would have been merely thy own concern, but in this case the quarter must be multiplied by eight; as we have been made to lose a quarter; so that there have been two hours of useful time sacrificed by thy want of punctuality."

This neglect of punctuality is attended with serious losses to Sunday-schools. It is a fault common with teachers, against which they should carefully strive. Rev. Mr. Todd shows the evil of it in a striking manner, thus, "Suppose a school consists of 150 scholars, and the teachers twenty-five. Suppose several teachers come so late that the superintendent must delay opening the school for five minutes. This seems a short time to wait. Take the 175 which compose the school and multiply it by five, and you have 875 minutes lost. Suppose this occur once on every Sabbath, the loss for one year is 758 hours! If, now, we suppose the habit to be by them perpetuated in the school, and transmitted down, and above all, be woven into the habits of the 150 pupils, and become a part of their character, no arithmetic can compute the evils of such a habit."

Loss of time, great as it is, may be regarded as one of the smallest evils arising from the want of punctuality. "It is an evil that eats into the very core of the institution," as is remarked by the Rev. Mr. James. "Precisely in the degree to which it exists, the order of the school must be interrupted, the solemnity of instruction be disturbed, and the whole machine be impeded. Nor will the mischief stop here. The children perceiving that it is useless to be there before their teachers, and imitating their irregularity, will sink into the same habits of inattention and neglect. Late teachers must make late scholars. It is useless to admonish the class to be early, if the example of the teachers instruct them to

Various are the causes of this want of punctuality in teachers. It may arise in some from a *thoughtless disregard* to its importance; and this thoughtlessness may have become a habit; but it is of so injurious a character, that if all were such, society would suffer in a thousand ways, and the whole community would be thrown into confusion. *Late rising* on the Sabbath morning is another cause of this evil.

Many indulge themselves excessively in this respect; and this, in cases of individuals who are greatly worn with fatigue and toil during the week. Late rising is believed to be the cause with not a few, who, through this habit, not only neglect a part of their duties in the school, but even their proper and precious season of early devotion. *Indulgence at the table* is also known to be very common on the Sabbath: but this is culpable; it is to make it a temptation and a snare, the occasion of spiritual dearth, disqualifying for the duties of religion and the service of God. While our heavenly Father has "given us all things richly to enjoy," it becomes every one engaged to seek his glory; and if not to fast, yet to be "temperate in all things," especially in the use of his favours, and diligent in the fulfilment of their public duties, as consistent disciples of Jesus Christ.

5, PERSEVERING DILIGENCE. "Patient continuance in well doing," as declared by the apostle Paul, is one of the manifest characteristics of the real Christian. It is needless to argue that this habit is required in the Sunday-school teacher: it is essential to his success. It is impossible for him to reap the rich fruit of his labours, unless he is diligent in his high office, and persevering in his benevolent work. Inconstancy, negligence, and sloth, are utterly at variance with the profession of a Christian, and equally so with that of a Sunday-school teacher. These inconsistencies and faults, however, have been found in many, particularly young persons, those having the means of ease and indulgence on the Sabbath. They were, it may be, at first charmed with the pleasing idea of the benevolent and noble enterprise, and filled with ardent enthusiasm in the children's cause; but after a short occupation of their laborious post their ardour cooled in the duties of their office; they became listless in their service; dissatisfied with their constant engagements; negligent of their obligations, and uncertain in their attendance, until they relinquished their important but unsatisfactory service. This is much to be deplored in any case, as the mental cultivation of the poor must necessarily require patient perseverance in Sunday-school teachers. Our instructors found it to be so with us, even if we were more highly favoured than those generally found in Sabbath-schools. Persevering diligence is the ordination of God in every good work. It is so in the cultivation of the ground.

Where does the produce of the earth arise to maturity at once? Is it not by a slow process during the extended season? "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." James v. 7. As it is in nature so it is generally in the ceremony of grace. The seed of Divine truth must be sown in the minds of the young, and the blessed rains and dews of the Holy Spirit are needed to descend with their life-giving virtue to effect the desired success. Many faithful teachers have to wait for years, before they are permitted to gather the precious harvest of renewed souls. Some, indeed, are privileged to behold immediate blessings attending them; but others, and even ministers, are never delighted to reap or to see the fruits of their labours on earth: that happiness is reserved for them in heaven, to be enjoyed by them in eternal glory.

CHAPTER IX.

THE SUNDAY-SCHOOL TEACHERS' DISCOURAGEMENTS.

Every Sunday-school teacher finds, from time to time, much to discourage him in his work of benevolence and mercy. It must necessarily be so, from the nature of his service; and his case ought to be contemplated and understood, that his mind may be relieved by those considerations, which we have already found to be appropriate and divine. Difficulties and discouragements have been found in every "work of faith and labour of love." Philanthropists of every class have met with obstacles in their course of benevolence. Some of them have surmounted difficulties of the most formidable kind, arising to obstruct their merciful and beneficent course. Their instructive memoirs record their trials and some of their triumphs. Such was the experience of JONAS HANWAY in his various patriotic labours, though he saw the fruit of his works. It was the case also with JOHN HOWARD, "that prince of philanthropists;" in all his un-

wearied, self-denying labours to alleviate the sorrows and sufferings of the wretched inmates of the prisons. Obstacles of various kinds impeded the progress of MRS. FRY, that amiable "FEMALE HOWARD," in her unexampled labours, especially in seeking to reform and evangelize female prisoners. Difficulties apparently unsurmountable were placed in the way of WILBERFORCE and CLARKSON, in their long and costly series of toils and contests, labouring to destroy the murderous system of slave trading. And difficulties equally, or perhaps more, formidable, arose to prevent BUXTON from accomplishing the annihilation of Negro slavery in the British dominions. These distinguished benefactors of the human race were often greatly discouraged in their work; but their cause was righteous and merciful; and, assisted by heavenly strength, they persevered in their labours, and saw them crowned with success, under the blessing of God.

Public instructors also, in their benevolent labours, have in like manner been hindered by discouragements. JOSEPH LANCASTER, that eminent benefactor of the poor in Britain, found much to depress his mind, in his novel course of benevolence; though he obtained generous patronage from royal and noble dukes, and even from the sovereign,—king George III.—assuring him that he wished every poor child in his dominion to be able to read the Bible. Nor were the apostles of Christ, though miraculously endowed with the gifts of the Holy Spirit, allowed to pursue their course of evangelical instruction without trials. Their work of teaching, like that of their Divine Master, was "charity to the soul—the soul of charity," yet they experienced difficulties and were frequently discouraged. They were, however, able to say, thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." 2 Cor. ii. 14.

Sunday-school teachers ought not to expect, in their benevolent work, to proceed without finding some sources of discouragement. Those of an obvious kind may be noticed here.

1, FROM THE CONDITION OF THE CHILDREN. Taken as they are from the most neglected and least privileged of the lower classes, it cannot reasonably be supposed that they will be prepared with good manners and engaging dispositions to receive instruction. Teachers, therefore, especially the

younger and less experienced, are likely to be discouraged in their work on various accounts by the children.

The RUDENESS of the scholars is a source of discouragement. Brought up among those of the coarsest habits, and their associates at home and among their neighbours, especially in some districts of the country, being of the rudest description, their manners could not be otherwise than coarse and unpolished. But possessing minds capable of improvement, and brought into contact with truth and holiness, by the example of their teachers, many have been impressed by the truth of God, refined in spirit, and moulded, not only to civilization and politeness, but to the meekness and gentleness of Jesus Christ.

The DULLNESS of the scholars is discouraging to Sunday-school teachers. The children of labourers and mechanics, in the lowest ranks of the community, are not at all inferior in their natural capacity and intellectual brightness to those of the more elevated classes. They possess powers of mind equal to those of nobles and of the royal children: but their circumstances have prevented their being called into action. Ignorant, perhaps, of even the alphabet, the teacher finds them Sabbath after Sabbath, senseless to the value of what they have brought before them. Months pass away before they are able to understand the first elements of reading; at least in some instances, before they are able to make out a chapter of the New Testament. Mental application is irksome to them, and they seem but little improved. Such a state of things may well discourage and even mortify a young teacher, devoted to his work, and of an ardent temperament, But it should be remembered that it is teaching for eternity as well as time; and patient perseverance is necessary to success. Some of those boys, however, who appeared the dulest in their early course of learning, may rise up to take their place among the brightest of characters, and become elevated in the midst of the disciples of Christ.

The THOUGHTLESSNESS of the children is a source of discouragement. This is found almost universal in young persons, and is not by any means peculiar to Sunday-scholars. Mental application is difficult: but it is seen to arise as the fruit of diligent instruction. Those, however, who are grossly ignorant are generally more incapable than

others of appreciating the value of knowledge; being unable, from the extreme ignorance in which they have been brought up, to apprehend the reason of mental efforts in order to learn. They, therefore, make but little progress in knowledge, and appear, commonly, the same playful, thoughtless beings that they were at the first. But amid this serious and painful discouragement, the teacher should reflect that light and truth, from what is seen and heard passing in the school, are penetrating the minds even of the most careless; and they are thus being prepared to understand their privileges, and to rise up into characters, such as will afford their teachers, in future years, a full reward for all their toils.

The INGRATITUDE of the scholars produces discouragement. While the children continue insensible of their school privileges, and influenced only by their depraved passions, it should not be expected that they will manifest any just sense of the kindness of their laborious and anxious teachers. The precious time of their Sabbaths may seem, as regards many, to have been only wasted; the objects of their care, instead of cherishing a just sense of obligation, are utterly thankless; as if no favour had been shown to them in expending so much time and care to teach them heavenly wisdom. And perceiving this ingratitude, the laborious teacher may be tempted to discontinue his exertions, relinquishing his fruitless charge. Happily this is not the case with all; but supposing it were, and without a single exception, it would by no means justify the teacher in giving up his important office.

"Consider," says Mr. James, "this very state of the children's minds, instead of inducing you to relax your exertions, should stimulate you to greater activity, since it is a part of that depravity of heart and of that deformity of character for the renewal of which they are intrusted to your care. To abandon them on this account, would be like a physician giving up his patient because diseased. The more insensible and ungrateful you find them, the more should you labour for their improvement, since these vices, if not reformed in childhood, are likely to attain a dreadful notoriety in future life."

There is very great encouragement for teachers to persevere amongst even such as these. Many are the instances

of those who, for a long season, manifested no sense of obligation to their teachers, for their anxious and benevolent devotedness in seeking their welfare, have at length become softened in heart, convinced of sin, converted to God, and exemplary followers of Christ. Most of those teachers whose length of service qualifies them to testify, can recollect instances of such. One of this class, now present to the memory of the writer, became not only an esteemed follower of Christ but a distinguished minister of the gospel, and at length a pastor of a large congregation in London.

THE LITTLE APPARENT IMPROVEMENT OF THE CHILDREN discourages the teacher. It is the extreme unhappiness of some minds that they are prone to look always at the dark side of things, and to dwell in contemplation on imaginary evils. Those things which are really evil they magnify, and seem to think it strange that such should exist even in this disordered state of fallen humanity. And some Sunday-school teachers are of this order. They seem habitually disposed to think only of such a measure of success which they do not find in the improvement of the children. They seem to expect them to become almost at once intelligent, regenerate, and exemplary Christians. And because such high expectations are not immediately realized, they are depressed and discouraged, as though no real good had been effected. They seem to consider their own labours as vain and useless. Perhaps also they are disappointed in their ardent hope of some who had formerly appeared to give pleasing evidence of being prepared in heart to seek after God; but they were led astray by the evil examples of ungodly apostates, on going more fully into service or business in the world. Discouraged by several such cases, the teachers have uttered their lamentation as if it were presumption to expect the happiness of seeing in others fruit unto the glory of God. "Where are the precious benefits," they have thought or even said, "so much celebrated, as arising from Sunday-school teaching? We do not perceive them. The ways of the present generation seem to be as thoughtless, ungodly, immoral, as those of the past, and it appears doubtful whether any real good arises from the Sunday-school system."

Reasonings and reflections of this kind, though perhaps not uncommon, are improper and unjust. Fruits of holiness,

in the conversion of the heart and the transformation of the character, though most desirable, are hardly to be expected immediately in the children; it is very rare that they are seen in adults, even under the most powerful preaching of the gospel. But instances innumerable do manifest that children do improve in manner and morals, even in the least efficient Sunday-schools; while the records of church books contain lists of multitudes, who have thus arisen to become "living epistles of Christ," adorning the doctrine of God our Saviour.

2, From the CHARACTER OF THE PARENTS discouragement arises to Sunday-school teachers. Properly speaking, however, there are two classes of these parents. Some of them are pious persons, members of our churches; and they afford worthy examples to their children, being co-workers with the teachers, giving effect to the scriptural instructions of the schools. It would indeed be for the happiness of all parties if all the scholars were such; and such should be diligently sought. But these are not the class for whom Sunday-schools were originally designed: they were instituted for the children of the negligent, the irreligious, and those who were known to have careless, ungodly parents. And these fearfully counteract the influence of the lessons received by the children in the school. Unacquainted with the value of learning themselves, many care little for it in their children. They seem to think, and even to speak, as if they were conferring a favour on the teachers by sending them to the school. From this class of children the greatest amount of trouble is commonly experienced, as they are generally the most irregular in their attendance, the most negligent as to their improvement in the doctrines of eternal life, and consequently show the least measure of profiting in the knowledge of the gospel. How can it be otherwise then that the teachers should be discouraged by such things, especially as they know the chief cause is the ungodliness of the parents?

But teachers should remember that Sunday-schools were established chiefly and especially with a view to the reformation and conversion of such children, contemplating at the same time the spiritual welfare. Teachers profess to have this object in view, and they ought, therefore, to be prepared for the manifestation of criminal ingratitude and stupid in-

sensibility in this way. But they should also remember that many children of such ungodly parents have been converted in the Sunday-schools; and that their improved manners, and their earnest intreaty of their parents to hear the gospel, have led to the conversion of many,—being thus brought to the house of God, and so to receive the gospel of Christ. While discouraged by many failures, teachers may well reflect on the facts of our blessed Saviour finding ingratitude for his miracles of mercy, and opposition to his labours of love. The apostle's exhortation may, therefore, with peculiar propriety, be urged upon discouraged teachers, "Consider Him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." Heb. xii. 3.

3. Discouragement may be felt from the apparent UNCONCERN OF THE CHURCH MEMBERS. Sunday-schools belong to the churches; and so they ought ever to be considered. They are in fact nurseries of the churches; as from them in many cases, the chief supply of new church members is derived. Every minister, every deacon, and indeed every member of our churches, ought to regard Sunday-schools with constant solicitude and prayer. Their best attention should be directed toward them, as it is evident they are regarded by the Lord Jesus. They are the most economical establishments: only a small amount of pecuniary aid is needed by the schools, but they require especially the knowledge, experience, and wisdom of the elders. Their occasional visits would gratify themselves, and do inexpressible good to both teachers and scholars. Many estimable persons seem totally to disregard the concerns of the Sunday-school; probably from the mistaken idea that it is only the business of young persons. Surely it can scarcely be imagined that any intelligent individual regards the Sunday-school beneath his notice. But by the neglect of such persons the teachers are often discouraged. To this respectable class, Mr. James makes a powerful appeal:—"Is there any thing, I would ask, in this business, which would render it a disgrace for the most affluent, aged, or pious member of our churches to display a solicitude in its prosperity? Did not even the Saviour of the world interest himself in the case of children, and can *any one* of his followers think such a concern beneath him? I am not now asking the aged to sit

down upon the bench of the young, or to sustain the toils of labour amidst the infirmities of age. I am not urging the father to neglect the souls of his offspring in order to instruct the children of the stranger. All I ask, all I wish, is that they would discover a lively and constant solicitude in the welfare of the school. The hoary crown of righteous old age, occasionally seen within the precincts of the school, sheds a lustre upon the instruction, and encourages the ardour of youthful breasts. The children are awed, the teachers are animated by the occasional assistance of men whose standing in the church, and ripened piety, command respect."

By such an easy, proper, and necessary course, on the part of the senior members of our churches, those of both sexes, the hearts of the teachers would be relieved and made glad, they would be encouraged in their arduous work, and God would be greatly glorified.

4, WANT OF CO-OPERATION ON THE PART OF THEIR COLLEAGUES causes discouragement to teachers. Various plans of usefulness are known to be important and practical in a Sunday-school, in connexion with the methods of instruction to the children. In some of the larger schools, having many teachers acting harmoniously, these are employed to admiration. But in other cases they cannot be adopted because af the fewness of the teachers. Or they may not be able to be carried out on account of their inexperience, or want of the necessary qualifications. In some cases those practical plans are objected to or opposed by other teachers, who differ in opinion regarding them, or are unwilling to take a share of the apprehended trouble attendant on them. It may be even that the superintendent will oppose the introduction of plans, which have been proved useful in other cases. Would that all teachers were "perfectly joined together in the same mind and in the same judgment." Those teachers who are more intelligent, having been employed, it may be, in larger and more prosperous schools in other towns and distant places, are apt to be thus discouraged, and tempted to resign their office; but this should not be. Their continued aid may be essential, if not to the existence of smaller schools, but to their improvement, their reformation, and their perfection. Generous self-denial, in such a case, may not only be honourable in the individual, but highly acceptable and well-pleasing to God.

Chapter X.

THE SUNDAY SCHOOL TEACHERS TEMPTATIONS.

Temptation is inseparable from our present condition in life. It seems indeed essential to a state of probation on earth. We read of it, therefore, in the groves of Paradise, when our first parents were in a state of perfect innocency; and we are informed that it existed even among the bright and holy beings that dwell around the throne of God in heaven! What is more affecting to us is, the consideration that our first parents in the garden of Eden, and vast multitudes of the glorious spirits in heaven, were drawn from a state of holiness and overcome by tempters, and fell into misery, the consequences of transgression against God.

Infinite Wisdom has seen fit to permit the chief tempter still to exercise his dreadful power on earth. He prevails over the irreligious, as "the god of this world," and as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph ii. 2. Nor has the blessed God exempted his own children from liability to the assaults of the tempter. In every condition of life, public and private, therefore, we are in danger in our progress in this world. Our life is a warfare, and our enemies are numerous; though "we wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." Eph. vi. 12. Amidst enemies of such a character our danger must be great; and we see the propriety of our Saviour's admonitions, "Watch and pray that ye enter not into temptation." Matt. xxvi. 41. Watchfulness is necessary on the part of every Christian; and not the least of every Sunday-school teacher: for though it will be granted that his occupation may exempt him from many of the more dangerous temptations to which others are exposed, he is not any more than the apostles of Christ, out of the reach of the inveterate enemy of souls. A word of admonition and of caution, therefore, may here be seasonable, "lest Satan should get an advantage of us; for we are not ignorant of his devices." 2 Cor. ii. 11.

1, SUNDAY-SCHOOL TEACHERS MAY FORGET THAT THEY ARE EXPOSED TO TEMPTATIONS. Employed in a benevolent work, and on the Lord's day, with those that bear the name of Christ, and with many who are eminent for real piety, and in exercises that are immediately connected with religion, they are in danger of forgetting that the enemy may enter the sacred enclosure. But it is to be recollected that Satan can "transform himself into an angel of light," 2 Cor. xi. 14; and, in that form insinuate sentiments into their minds, or fill them with delusions, which may greatly injure, if not destroy their piety. Satan made attempt against our Divine Lord, in his retirement, endeavouring to excite within him a spirit of doubt, unbelief, and presumption; and he may seek to delude his disciples, even in the Sunday-school. Let every teacher be on his guard, even in his sacred office, and rely habitually to Him who can arm and gird him with heavenly power.

"Ye servants of the Lord,
Each in his office wait,
Observant of his heavenly word,
And watchful at his gate."

2, TEACHERS ARE INDANGER OF YIELDING TO DESPONDENCY. Pleasing and encouraging as is the idea of usefulness to the souls of the children in a Sunday-school, and the appearance of positive benefits, which, in many cases, are constantly arising, the full amount of good desired in the conversion of the scholars, is seldom seen until after a long course of patient labour. "The hope of reward sweetens labour," not only in the ordinary business of this world, but in the things of God. But spiritual fruitfulness not being immediately evident, the Sunday-school teacher is sometimes tempted to imagine that he has been labouring altogether in vain. As the means of depressing his mind, the enemy of souls may add to the force of the temptation, and lead the discouraged labourer to question his call to the office of teacher, and so to hesitate respecting his duty of continuing in the work. Such has been the case with conscientious, humble, and pious Sunday-school teachers, who have given up the honourable office under the power of temptation. But every one under such influence, ought to ask himself what he would do if he were a minister of the gospel. Many such are not successful

in the conversion of sinners to God. They are discouraged; and some of them, under temptation, have relinquished their noble office; but, with few exceptions, they considered their duty requires them to labour; and, as it ought to be with Sunday-school teachers, to look up to God by prayer for his grace, as he only can give the effectual blessing on their preaching.

The apostles of Christ were sometimes discouraged, when their hearers did not only not receive the truth and turn to God, but rejected the gospel, "contradicting and blaspheming;" (Acts xiii. 43;) yet they persevered in their work, trusting in the promise and grace of their Divine Lord. The prophets also were sometimes discouraged, and Jeremiah writes of his own weakness and rashness when tempted, "The word of the LORD was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." Jer. xx. 8, 9. He continued, therefore, his faithful ministry amidst much discouragement, not yielding to temptation.

Jesus Christ himself was tempted to despondency, "being grieved for the hardness of the hearts" of the Jews, who continued impenitent; yet he said, for his own comfort, "Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength." Isaiah xlix. 5. Sunday-school teachers have no reason to despond, but every reason, with the ministers of the gospel, to be encouraged in their work; and to them the word of God speaks, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good." Eccles. xi. 6. Success, in all cases, comes from God, and any desponding teacher should look for the blessings of his spirit. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

3, SUNDAY-SCHOOL TEACHERS ARE IN DANGER OF NEGLECTING THEIR PERSONAL PIETY. Our Lord declares, "The Sabbath was made for man;" and next to the "unspeakable gift" of the Redeemer, of the Bible, and of the promise of the Holy

Spirit, there is no boon of heaven equal in value to the Christian Sabbath. It is the blessed day on which the people of God repose from the toils of the world, to enjoy the ordinances of religion in public and private. This sacred season is appointed for them to "wait upon the Lord and renew their strength," and enjoy "fellowship with the Father, and with his Son, Jesus Christ." These privileges are happily connected with the Sunday-school; and thousands of teachers have found in them life, and joy, and heavenly peace. Still, a Sunday-school teacher is in some danger of losing much of the benefit of this sacred season, so as not to be "in the Spirit on the Lord's day."

The Rev. Mr. James justly appeals to teachers, "As your attendance is required pretty early at school, you are often exposed to the temptation of neglecting secret prayer on the Sunday morning. Without a most resolute habit of early rising, you will frequently be hurried away to the school before you have had time, except in a very hasty manner, to supplicate a blessing on the services of the day. A Sabbath that commences without prayer is likely to be spent without pleasure, and closed without profit."

4, THERE IS DANGER OF MAKING THE SABBATH A DAY OF MERE BUSINESS. This was especially the case in those schools in which the scholars were taught writing; but that practice is now generally, if not altogether, relinquished. Nevertheless, there is much in the routine of a large school that is adapted to secularize the mind. The disorderly behaviour of some of the scholars also must tend to discompose the spirit, and interfere with the profiting in public worship by a devotional frame of mind. However, these difficulties have often been magnified; for though they certainly exist, it is believed that they are far less dangerous to personal piety and the habit of devotion, than the non-employment, leisure, and liberty with various indulgences of those who are not engaged in the Sunday-schools.

Experience has taught that there is no antidote to the evils to which both these classes are exposed, but early and habitual devotion. It is only by the word of God and prayer that the soul can be fortified against temptation, and prepared to enjoy the rich blessings of the sanctuary and the Lord's day. But by these means, God excites the spiritual appetite of "hunger and thirst after righteousness," as he

intends to satisfy his servants with "the fulness of his house, even of his holy temple." Teachers are required, therefore, to be watchful in their holy work, that they may habitually enjoy the salvation of God.

Divine subjects may by their familiarity, lose much of their sacred influence on the minds of teachers. Even preachers are in great danger in this particular respect. They feel it: such is the earthiness and depraved condition of our minds. By the exhibition of profound reverence in the dignified seraphim before the throne of the infinitely holy God, we learn somewhat of the solemn awe which should govern our minds in the use of sacred things; and Sunday-school teachers are in danger of treating those things with a levity unbecoming their profession of piety. "My heart standeth in awe of thy word," says the Psalmist; and such should be the prevailing state of every mind in dealing with holy things, especially in the Sunday-school. In every season of temptation and danger, therefore, or when either is apprehended, let teachers lift up their hearts in prayer.

"Come, Holy Spirit, from above,
With Thy celestial fire;
Come, and with light, and zeal, and love,
Our hearts and tongues inspire."

5, TEACHERS ARE IN DANGER OF INDULGING IN SPIRITUAL PRIDE. Hateful pride is not peculiar to great kings and nobles of the earth; and Pharisees are not the only persons who are proud in spirit. Pride consists in self-importance, a lofty, haughty spirit in some fancied superiority above others. Weak minds are easily lifted up with this hateful disposition. "To be a teacher of others," observes the Rev. Mr. James, "to be invested with authority; to be regarded as an oracle; to be listened to with deference; to say to one 'Go, and he goeth,' even among children, is a situation which has its temptations, and which some weak minds have found quite too powerful for their *humility*. Consciousness of superiority, whatever be the object of comparison, is the element of this most hateful disposition, and this may be supplied even from the office of a Sunday-school teacher."

There can be no doubt of the correctness of these observations; especially as many "are now brought from silence and obscurity, to sustain in public, a share of that distin-

guished honour which the cause of Christ imparts to the advocates." Still, the danger of pride among the teachers in Sunday-schools is excessively magnified. No situation is without its means of inflating the vain and feeble mind; but the correctives, in a large and well-governed Sunday-school, are numerous and admirable. And there are often found in the teachers splendid natural talents, combined with genuine modesty, true humility, and Christian moderation, flowing in a far higher degree than under almost any circumstances of public employment. Watchfulness and prayer are, however, indispensably necessary, according to the spirit of our profession, and the lovely example of our meek and holy Lord and Saviour.

CHAPTER XI.

THE SUNDAY SCHOOL TEACHER'S ENCOURAGEMENTS.

Sunday-school teachers find, as we have seen, various sources of discouragement in their arduous services. This is admitted in all its importance by every one acquainted with their labours. But it is equally true that they also find more abundant sources of encouragement in fulfilling their high duties. To some of these we have already adverted; but it appears necessary to place others of them distinctly before the mind, especially as the means of aiding those to decision, who are desirous of engaging in this honourable and useful service of the Redeemer.

1, THE GRAND OBJECT OF SUNDAY-SCHOOLS. Their object is nothing less than the eternal salvation of the souls of the children. But objects which are inferior in relation to their temporal welfare are included with that which is the chief.

To make them profound in learning, and accomplished in general science, would be truly noble, and worthy of the most distinguished teachers of human wisdom: but an object incomparably more noble is proposed by the Sunday-school teacher. Reading and Scriptural knowledge are even now

invaluable; but they are only the means leading to the end; and that end is the moral transformation of the soul, preparing it to shine throughout all eternity, in the possession of that divine inheritance, which is secured by the mediation and redemption of the incarnate Son of God.

What a delightful and encouraging subject of contemplation by the teacher, that to the ignorant and rude children of the poor, his instructions, by the blessing of God, are the means of obtaining "a far more exceeding and eternal weight of glory," through Jesus Christ. The relief of a nation in a season of calamity, and its preservation from famine, or oppression, or other noble achievements, which men have justly pronounced glorious, are but temporal; and they may not be compared with the grand object,—immortality and eternal life in the kingdom of our Lord and Saviour Jesus Christ.

2, THE WISE ADAPTATION OF THE MEANS TO THE END, in accomplishing this object. These means are not simply reading, but reading the inspired oracles of God; not merely learning, but becoming wise in the doctrines of salvation by the only "Mediator between God and man." These doctrines teach how a sinner can be justified in the sight of the Eternal Judge; how a depraved and unholy being can be renewed, purified, and sanctified,—and how he can be prepared and made meet to dwell in the society of holy beings in the presence and enjoyment of God. The means of grace in Sunday-schools, and in the ordinances of Divine worship in the sanctuary are all wisely, as they are mercifully, adapted and ordained to promote the object proposed by a humble teacher. He is encouraged too by the reflection on his own happy experience, and on the promise of the Holy Spirit, to give full effect to these means of life and salvation.

3, THE MULTITUDES UNDER INSTRUCTION IN SUNDAY-SCHOOLS. This consideration is most encouraging to the mind of every teacher. From the knowledge of the general statistics of Sunday-schools, he brings before his mind, as the well-informed Mr. Baines expresses it, "at least *two millions* of scholars under the gratuitous instruction of more than *three hundred thousand* teachers" in the British Isles, to make them acquainted with the precious doctrines of the word of God. He extends his thoughts beyond the shores of his own land across the Atlantic Ocean, and contemplates nearly a

million more in the Sunday-schools of the United States of America; and, probably, an equal number in other countries. The heart is filled with holy joy, as he thinks of their all learning the same lessons from the same blessed books; and multitudes of them wise unto salvation by faith in Christ Jesus.

4, THE VAST AMOUNT OF EVIL PREVENTED BY SUNDAY-SCHOOLS. This subject properly viewed by Sunday-school teachers, is a consideration highly encouraging. The full amount of evil thus prevented, however, it is impossible to tell. No human mind is capable of estimating its magnitude. "The Sabbath-school system was the salvation of the empire," as Dr. Hamilton truly declares, "at the period of the dreadful Revolution in France."

Dr. John Brown, in a "Sermon at St. Andrew's church, Edinburgh," already referred to, on the "Testimony to Experience to the Utility and Necessity of Sabbath-schools," gives a number of facts concerning the prevention of evil by this means, and he states, "It was reported, by the Commissioners of the Board of Education appointed by Parliament, that of 3000 boys who were educated in Sunday-schools in Gloucester, but one had been convicted of a public crime: by the secretary of the Hoxton Academy-school, when examined by the House of Commons, that, 'they had never discovered in their school any of the children that had been there, (and they amounted to 560) ever committing any act of delinquency:' by Mr. Lloyd to the same Committee, that 'owing to the general establishment of Sunday-schools in Wales, in one or two counties, the prison doors had been thrown open, because nearly every individual throughout these counties attended the schools:' by a magistrate in Bangor, that 'in the course of six years, he did not recollect a single instance of a person educated at a Sunday-school, having been brought before him on any charge whatever:' by the Wesleyan Missionary Society, that 'for forty years, no West Indian Negro, who had been educated in their schools, had been either a conspirator, a rebel, or insubordinate.' The astonishing effects of one of these schools upon *two hundred* criminals in the prison at Dublin, where the captain of the band threw away his cockade, burnt his cudgel, dismissed his horse, on which he had come into the school for three or four Sundays, and applied for a New Testament.

A thousand other facts, equally striking, might be given, as they are well known to every intelligent Sunday-school teacher, leading him to rejoice in pursuing his important labours, as evidently a work that is approved of God.

5, THE GENERAL IMPROVEMENT OF SOCIETY EFFECTED BY SUNDAY-SCHOOLS. Great as is the amount of wickedness in our country, no other nation has ever been equal to it in public virtue and general morality; especially considering the degree of personal liberty enjoyed by every Briton. But this elevated state of virtue, morality, and liberty, are mainly the fruit of Christian knowledge, produced in a very great degree by the sound Biblical education bestowed upon the past and present generations in our Sunday-schools. Nothing short of such a system making known the laws of God, and publishing the gospel of Christ, could have effected so much of social order and of rational happiness among the lower classes of the community.

Every intelligent Sunday-school teacher, then, may venerate the heaven originated system with which he is identified; and feel encouraged in his noble work, which brings blessings to his country for time and eternity.

6, THE NUMBER CONVERTED TO GOD IN SUNDAY-SCHOOLS. We joyfully acknowledge that "the preaching of the cross is, to them that believe, the power of God unto salvation." It is truly the first divinely appointed means employed by faithful ministers "to turn man from darkness to light, and from the power of Satan unto God." But next to the preaching of the gospel, the Christian instruction of the young in Sunday-schools appears evidently to have been honoured of God in the conversion and salvation of souls. Were an inquisition now to be instituted in our churches throughout Britain and America, it is believed that little less than half of those who at present exemplify the virtues of the Christian character, would be found to have been connected with Sunday-schools, as scholars or teachers. There can be no doubt but this is the fact with regard to those in the humble walks of life: and this system, therefore ought to be viewed by the teachers as one of the most powerful motives to encourage them in their noble and honoured service.

7, THE NUMBER OF MINISTERS AND MISSIONARIES ONCE SCHOLARS OR TEACHERS. Had Sunday-schools been the

means of conversion only to such multitudes of souls as we perceive in private stations, they would have deserved to be admired and venerated as the most honoured instruments of good. But when we reflect upon our having been indebted to them for Morrison, Milne, Ward, Pearce, Williams, Knibb, and others, the greatest benefactors of the Heathen world, and for the ministerial labours at home of Charles, Simpson, Hughes, Richmond, and many more of a kindred spirit and apostolic zeal, we have not words to express our admiration of them, as the best nurseries of the churches, and the most honoured institutions in the Christian dispensation. Such Ministers and such Missionaries, with a noble host of public philanthropists in other walks of benevolence, Bennet, Bethune, Cranfield, Fox, Greenfield, Nasmith, Raikes, and many more, raised up and qualified in Sunday-schools, for their blessed labours, manifest them to our devoted teachers as having been among the noblest associations that ever bore the sacred name of Jesus Christ.

8, THE PRESENT OPERATIONS OF SUNDAY-SCHOOLS AS AFFECTING FUTURE AGES. Every intelligent reader of the Scriptures anticipates the future glory of the world, when "the earth shall be full of the knowledge of the LORD as the waters cover the sea." Isaiah xi. 9. This happy state of the world is certain to exist, "for the mouth of the LORD hath spoken it." And notwithstanding the evident amount of ignorance, irreligion, and wickedness upon the earth, deplored by every Christian, there is a manifest advance of scriptural knowledge in our own land and foreign countries.

Great Britain, the United States of America, the Protestant nations of the European Continent, and India, with the British Colonies generally, exhibit scenes and circumstances relieving and encouraging to the Christian philanthropist. In those countries the circulation of the Scriptures is wonderful, unprecedented, and increasing; but all this delightful advancement of divine knowledge, with its innumerable blessings, is very greatly, if not chiefly, in connexion with, and in consequence of, the establishment of Sunday-schools.

These are only a selection of the numerous sources of encouragement to Sunday-school teachers; but they are amply sufficent to inspire with vigorous confidence the imid heart of every labourer in this humble department of he work of the Lord.

Chapter XII.

MOTIVES TO DILIGENCE IN SUNDAY SCHOOL TEACHERS.

Perseverance in the gratuitous work of Sunday-schools, requiring, on the part of many teachers, a large measure of self-denial, must be maintained by intelligent and powerful motives. These, however, are abundantly supplied; and they are happily felt by those engaged in the service. Some of these have already been considered, in "Chapter XI, the Sunday-school Teacher's Encouragements." But it seems desirable to take some further notice of these motives, which are felt in this case; that the reviewing of them may be the means of strengthening the hearts of teachers in their noble work. Among the motives adapted to be most influential are,

1, The Immortality and worth of the souls of the Scholars. Already this subject has come under consideration in another section of this work; and there is less need, therefore, that the preciousness of souls be noticed at length. But their connexion with eternity and immortality, renders all attempts vain to declare fully their unspeakable worth.

Human language is too poor to express the value of the soul. It is the immediate production of God. The first human spirit was his last and noblest work in furnishing the globe with its various tribes of inhabitants. It was not formed of any material substance or element, but directly breathed from the Creator himself, apart of his own excellent nature. The intellectual capacities of the soul indicate its surpassing excellence, and show that its improvement is an object worthy of the most diligent labours. A moment's reflection on the faculties of the soul discovers its unspeakable value. The understanding, the memory, the will, the conscience, the affections, how truly noble! especially when instructed, exercised, and governed aright! And this is the aim of the Sunday-school teacher.

The accountability of the soul, and its appointment to appear in judgment at last at the tribunal of the Almighty God, its danger of eternal punishment, on account of its fallen, depraved, and guilty condition,—render its care by the teacher a matter of the highest possible concern. This is sometimes pressed upon the attention of the teacher in peculiar circumstances. "I can well recollect a few years," says a lady, a superintendent, as mentioned by the Rev. Mr. Todd, in speaking of the importance of these "priceless gems" enclosed in the mortal frames of children, "an aged mother in Israel entered our school, leading by the hand two little grand-children. As I went forward to meet them, she took my hand, and addressing me in a familiar manner, with a solemnity of countenance, and an impressiveness of voice I can never forget, she said, 'These are my grand-children; remember that you take care of their souls: I commit them to you!'"

What a solemn charge is that of souls! It is difficult to express its vital importance. Of Sunday-school teachers it may truly be said, as Dr. Doddridge says of Christian pastors,

> "They watch for souls, for whom the Lord
> Did heavenly bliss forgo:
> For souls that must for ever dwell
> In rapture or in woe!

Many teachers act under the impression of this importance, and feel the power of it as a motive to diligence. In their labour of love then, especially in relation to the ruder class of the children, teachers should regard this motive, and so apply the admonition of the apostle, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 20.

2, THE HONOUR OF BEING INSTRUMENTAL IN SAVING SOULS. Viewed in the light of eternity this is an unspeakable honour. It is reported of the famous Dr. Williams, who had been chaplain to king James I., Dean of Westminster, Bishop of Lincoln, Lord Keeper of the Great Seal, and Archbishop of York, that on his death-bed he could not rejoice in this honour: before he died in 1650, he thus lamented his uselessness as a professed minister of Christ:—"I have been

honoured by kings more than any of my time; my life has been chiefly spent at court; but I have lived to little purpose. Could I know that I had been the means of the conversion of one soul, it would now afford me more consolation than all my honours in church or state!" The consolation and honour which that great prelate could not enjoy is common to the devoted Sunday-school teacher; and they have not to wait through their humble labours till the light of eternity discloses it in effulgent brightness: many are the instances in which these labourers are encouraged by the sick-bed testimony of joyful scholars dying young in the full assurance of hope through Christ. Not a few such have been witnessed by the writer of this, of a character indicating heaven-born piety, sufficient to repay the utmost labour of the teachers. But the glory of heaven will discover instances of this kind innumerable, the consideration of which, even now, encourage the faithful labours of many a pious teacher.

"My fancy has sometimes presented me," says the Rev. Mr. James, "with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit receives the crown. Upon the confines of the heavenly world, a form awaits her arrival. Rapt in astonishment at the dazzling glory of its celestial inhabitants, and as yet a stranger to the world of spirits, she inquires, 'Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God?' With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, 'Dost thou remember little Elizabeth, who was in yonder world a Sunday-scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart, in characters never to be effaced. Providence removed her from beneath thy care, before the fruits of thy labours were visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials

of an afflicted life: supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality; and now behold before thee the glorified spirit of that poor child, who, under God, owes the eternal life on which she has lately entered, to thy faithful labours in thy Sunday-school, and who is sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory!'"

"Fancy," may have aided Mr. James in drawing this "picture:" but it teaches only the sober doctrines of the gospel of Christ, as it is constantly illustrated in our Sunday-schools. Mr. James beautifully adds, "I cannot describe the mutual gratitude and love of two such spirits meeting on the confines of heaven, much less can I follow them to their everlasting mansion and disclose the bliss which they shall enjoy before the throne of God! All this, and a thousand times more, is attendant upon the salvation of a single soul. Teachers! what a motive to diligence!"

3, TEACHERS SHOULD CONTEMPLATE THE EXTENT OF THEIR USEFUL LABOURS. This, however, in its utmost degree, is altogether impossible; as it reaches to the end of the world, and throughout eternity. But in some of its aspects it may be considered, by the light of Divine revelation.

Sunday-schools have properly been considered as the best nurseries of the churches of Christ. They are the means of not only teaching the poor to read, but of making them "wise unto salvation." They discipline and train youths, not only in the knowledge of the Scriptures, but in the purest lessons of patriotism, and in the most enlarged philanthropy. The children are taught and initiated in the practical business and the constant habit of doing good. They are led to consider that important question, the first in a venerated catechism, "What is the chief end of man?" and its more than golden answer, "Man's chief end is to glorify God and to enjoy him for ever." Their minds are thus induced to reflect upon their duty, their privilege, and the highest object of their existence; and so to become the greatest benefactors of their fellow-creatures.

From the Sunday-school classes, many, if not most, of the

best teachers are now raised; and many, if not the larger number, of the most eminent ministers of the gospel, and of our distinguished missionaries to the Heathen, have been trained in these seminaries. Who can think of Morrison, Milne, Dyer, Knibb, Pearce, Reid, Ward, and Williams, among our lamented Missionaries, without doing honour to Sunday-schools? for in them those great men were led to dedicate themselves to the service of Christ among the Heathen. Their labours, as preachers of the gospel and translators of the Scriptures, have immortalized their names in the church of God, conferring the greatest benefits upon man. Among the living Missionaries worthy successors of those already named are yet found labouring in the field, raised up in the same nurseries. Who can mention the names of Charles, Hughes, and Richmond, among the ministers of Christ at home, without veneration for Sunday-schools, in which these distinguished servants of God were trained or perfected, either as scholars or teachers?

In the walks of philanthropy, who can call to mind the names of Raikes and Fox, Greenfield and Nasmith, and Hannah More, without rendering a tribute to their imperishable works in connexion with Sunday-schools? But what these honoured and useful persons were in their times, others are being made in Sunday-schools; and, by these means, in a small degree, "the glorious gospel of the blessed God" will effect in future ages, and "the earth shall be full of the knowledge of the LORD," preparing millions to show forth the Christian virtues in the world, and to shine eternally in "the kingdom of God."

4, TEACHERS SHOULD REFLECT ON THE NUMBER OF THEIR FELLOW-LABOURERS. No numbers, however great, can give weight to every course of life and to every engagement in society; nor do they prove that their pursuits are safe, honourable, and useful. All this may be said, however, with perfect truth, in relation to the cause of Sunday-school teachers; and their numbers are very great. Their employment, if it be not in the lofty walks of learning and science, is truly honourable, as it directs the minds of the young to the blessed and saving knowledge of God by the only Mediator and Redeemer.

The exact number of gratuitous Sunday-school teachers is not known to us; but it is computed that they are about

three hundred thousand in the British Isles! When, therefore, this large aggregate is considered by individuals, a reflection on the vast number occupied in such work, must be truly delightful, and afford an encouraging motive to persevering labour. And teachers are instructed to employ this mode of obtaining encouragement, by the appeal of the apostle Paul in the Epistle to the Hebrews, calling upon them and upon us to perseverance in our heavenly course, "seeing we also are compassed about with so great a cloud of witnesses," to the fidelity of God, and to our own safety in duty. "These witnesses," originally intended by the apostle, as Dr. Owen remarks, "are all the saints of the Old Testament, whose faith is recorded in the Scriptures. They all jointly testify that it is best for us to believe and obey God; that love and sincere faith will engage those in whom it is, to venture on the greatest hazard, dangers, and miseries in the world, rather than forgo their profession."

Sunday-school teachers form, as it were "a great cloud of witnesses," and those who have been faithful, and become translated to their reward in heaven, may be regarded as witnesses for God to encourage survivors to diligence in the work of faith and labour of love, assured of their services being accepted of their Divine Master.

5, TEACHERS SHOULD REGARD THE PROMISES OF GOD TO THEM. Teachers have existed in all ages, especially among the professing people of God. But Sunday-schools, it may perhaps be observed, are not found among the ancient institutions. The "schools of the prophets," in the times of Samuel and Elijah, were not like these. It may be granted that this precise order of instructions, pursuing a course exactly according to that of our Sunday-schools, did not exist among the Israelites or Jews, or among the first Christian converts. Many of the "exceeding great and precious promises" are designed to instruct and encourage all teachers of the doctrines of heaven. Divine Revelation, in all its sacred books, was written by teachers sent from God, guided by the inspiration of the Holy Spirit. They were all encouraged by his gracious promises, as were all "the goodly fellowship of the prophets," and "the glorious company of the apostles." There are, however, special promises directed to teachers of all other classes, as well as to the apostles and evangelists. "If any man lack wisdom, let him

ask of God, that giveth to all men liberally, and" the divine assurance is, "it shall be given him." Jam. i. 5. The Saviour promises to be with his servants, as teachers of the word, "wherever two or three are gathered together in his name," Matt. xviii. 20; and to be "with them always, even to the end of the world." xxviii. 20. Their eternal reward is also secured by the blessed promise of the Son of God, who calls to each, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10. "They that be wise [teachers, as it is in the margin,] shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

A reward thus infinitely great and glorious, promised to faithful and laborious teachers, must serve as one of the most powerful motives to diligence. Let each teacher, then, under all circumstances of difficulty in his toilsome course, reflect on the merciful design of these and many other of the precious and infallible promises of God.

6, THE GENERAL BENEFIT TO SOCIETY OF SUNDAY-SCHOOLS. Sabbath-school instruction aims at the moral improvement of individuals; but this is its lowest end: it looks higher, and seeks their spiritual salvation. And, under the Divine blessing, they are happily the means of accomplishing both these desirable ends. But while these objects are kept in view, it may be allowed that all are not converted to God, yet many are; and generally all are improved by external reformation.

Dr. Chalmers has placed this distinction in a striking point of light, in his "Political Economy." Declaring the vast importance of Sunday-schools, that distinguished instructor of the nation says—"The secondary influence of Christianity goes a great way further than its primary or direct influence. For every individual whom it converts, it may by its reflex operation civilize a hundred. We have the palpable exemplification of this in Sunday-schools, where in a few weeks from their commencement, we may perceive a decency, and a docility, and an improved habit of cleanliness and order long before there is ground for the assurance, that even so much as one of the pupils has been Christianized."

Considering this remarkable statement of Dr. Chalmers in reference to society in general among us, as benefited by

Sunday-schools, every teacher may derive encouragement from the correct view which it exhibits, as affording another powerful motive for persevering diligence in labour.

7, THE AGGREGATE AMOUNT OF GOOD EFFECTD BY SUNDAY-SCHOOLS. Moral and religious principles, infinitely important to the lower classes, are diffused chiefly by Sunday-schools. Immense benefits are, therefore, derived to society by this means, preventing evils and promoting virtues. These are both to be contemplated as motives to perseverance. But it is confessedly difficult for the most enlarged mind to embrace the whole, so vast is its magnitude.

Magistrates, judges, and senators, fully acknowledge the great utility of Sunday-schools, as efficient in making known the law of God, and in diffusing the principles of Christianity. These especially prevent the perpetration of the grosser crimes which afflict society, and thus do inestimable good. And those various evils, which are not cognizable by the magistrate, arising from infidelity and pride, envy and malice, profaneness, and various forms of immorality are lessened, in an inexpressible degree, by the wholesome operation of Sunday-schools. But the direct and actual good, in producing the various personal and social virtues which bless society, is immensely great. Thousands of excellent husbands and wives, affectionate fathers and mothers, and dutiful sons and daughters, owe their lovely virtues also to the same cause. And above all these, thousands of exemplary believers, enjoying the privileges of church fellowship, und not a few faithful ministers of Christ, and devoted missionaries to the Heathen, owe their saving knowledge, their fruitful piety, and their evangelical usefulness to the blessed influence of Sunday-schools.

Intelligent teachers should endeavour to look at all these in the aggregate, and when they are comprehensively surveyed they will afford a most ennobling and powerful motive to labour.

8, TEACHERS SHOULD CONSIDER THE SHORTNESS OF TIME FOR LABOUR. The brevity of human life has been a favorite theme for the tongues of orators and the pens of poets; and compared with the boundless duration of eternity the longest life is indeed short. "Threescore years and ten," or even the millenium of an antediluvian patriarch, are as nothing in comparison of the perpetuity of futuro existence. Yet,

brief as is our present life on earth it is sufficient as the appointed season for us to labour; and for the use of which we must give an account to God. Nor yet is it so short, but that generally years are allotted to each, in which we may gain immortal honour by doing good to others. By our humble service during our limited period on earth, God is preparing multitudes to bring forth the fruits of holiness, and to shine in his eternal glory. We are to be made the means of blessing to each other; and such is the gracious appointment of our heavenly Father. As no teacher can be assured how long he will be continued in his work, nor whether he may be permitted to renew his labour on any other Sabbath, he should find in this uncertainty a motive for labour. Nothing can be more appropriate than the lines of Dr. Doddridge on his own beautiful motto, *Dum vivimus vivamus*, that is, *While we live let us live;* in poetry worthy of the Christian, that estimable minister says,

> "'*Live while you live!*' the Epicure would say,
> 'And seize the pleasures of the passing day!'
> 'Live while you live!' the sacred preacher cries,
> 'And give to God each moment as it flies!'
> Lord, in my view, let both united be;
> I live in pleasure while I live to thee!"

9, TEACHERS SHOULD ANTICIPATE THE REWARD PROMISED BY THEIR DIVINE MASTER. Faithful Sunday-school teachers are deeply interested in the assured transactions of the last day. Their minds should, therefore, dwell on those certain events, as they are declared by our Divine Lord. On many occasions he directed the minds of his disciples to the great day of judgment and "the coming of the Son of Man." His representations of that momentuous event are most instructive and awakening: not only the glorious rewards of the faithful are declared; but the disappointment and shame of unfaithful teachers and preachers are described by him in terms calculated to tear off every veil of self-delusion and hypocrisy. He declares, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, have we not prophesied in thy name and in thy name cast out devils? and in thy name done many wonderful works? and then will I profess unt

them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 21, 22. These fearful discriptions, designed as they are adapted to alarm the careless, are equally adapted to excite the upright to diligence in the service of God.

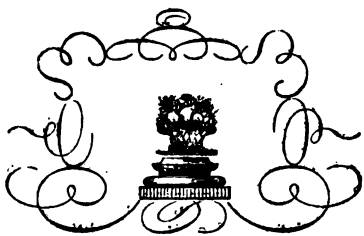
Believing on the Son of God for pardon and eternal life, and partaking of the Holy Spirit's grace, every faithful teacher may anticipate receiving the infinite mercy of God in Christ Jesus. At that awful day the famous exploits of mighty warriors will be passed over as unworthy of notice, and the more honourable deeds of statesmen and rulers will be unmentioned; but the humble efforts of the devoted Sunday-school teacher, to enlighten the minds of poor children by the truth of God, will be favourably remembered and publicly rewarded. The Almighty Judge will acknowledge the services of such for the poor, as rendered to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Well done, good and faithful servant: enter thou into the joy of thy Lord." Matt. xxv. 40, 21.

Let every upright teacher, then, encourage his heart, and find a cheering notice to labour, by the language of the apostle Paul, with which he cheered his own spirit, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8.

NOTE.—There is one other subject, which the Author is intreated by several friends to notice in this place, as of very peculiar interest to Sunday-school teachers, and of great importance to the churches of Christ. That subject is THE CONTINUED OVERSIGHT OF THE YOUNG PEOPLE after they have eft the Sunday-school. Their residences should be preserved with a brief record of their condition in life. It is feared that many teachers lose sight of their *old scholars*, after they have ceased to attend in their classes on the Sabbath. As Christians they cannot but cherish a generous solicitude for their spiritual welfare, and their eternal salvation: but they will, in various cases, find it extremely difficult to direct efficient attention to them. Some may

not, perhaps, be aware of a method, that has been found, under the blessing of God, most productive of religious and social benefit to thousands in London, Birmingham, Manchester, and other places,—it is the custom of assembling "the old scholars" once a year by special invitation, generally about Christmas, or New Year's day, to a tea-meeting in the school-room, when many of them, settled in life, and risen to respectability testify the goodness of God to them, and declare their decision for Christ, as the happy result of Sunday-school instruction. By this means the laborious teachers and their ministers are led to perceive the precious fruit of their toil and prayers, and find the opportunity of renewing their counsels and exhortations, pouring forth their souls in the blessedness of Christian love.

This custom is earnestly recommended to all teachers, superintendents, and ministers, as admirably adapted to produce the purest enjoyment, and to secure the sanctifying consolations of the Holy Spirit.



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